

## PREFACE

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After the publication of *The New Pali Course* the need for a higher Pali Course was keenly felt by students. To satisfy that need I compiled this volume some years ago but was not able to bring it out owing to the restrictions imposed by war-time controls.

This *Higher Pali Course* is to be considered as Part III of *The New Pali Course*, but I have changed the name as this portion is meant only for the advanced students and not for the beginners.

Professor Geiger's *Pali Literatur und Sprache* is a book well known to learned Orientalists. But as it was in German very few in the East could make use of it. Fortunately, it is now translated into English and published in Calcutta, under the title *Pali Literature and Language*, in 1943. I was very keen to read this book in order to understand its scope, but could not get a copy until 1946, as there were many difficulties in obtaining books from India during the War. I could have spared myself much labour in tracing the passages which contain obscure forms of words if only I had this book before I began my compilation. Professor Geiger has traced a large number of passages containing unusual forms, but his statements are very brief. He shows only the place where a certain word occurs but does not give the full passages or the sentences along with them. Therefore only persons who possess a large number of Pali Texts are able to have full advantage of that book. Here I have reproduced in full the

necessary passages from the texts, indicating at the same time the page numbers and the titles of the volumes from which they were taken. Moreover, his book is a philological treatise while mine deals more with grammar and composition. It would be of greater benefit if students study this book along with that of Dr. Geiger.

There are no exercises in this volume as in *The New Pali Course*. As here I have often to deal with unusual forms of words it is possible to cite only those passages as illustrate such forms. Chapter II of this book treats of the Denominative, Onomatopoeic, and Desiderative verbs. Chapter IV deals with analysis of sentences, which is a new feature in the field of Pali Grammar. As there is no mention of analysis in any of the old Pali Grammars I have had to follow the way of the English Grammars and to invent a new method of treating Pali sentences. It is impossible to gain a thorough knowledge of composing a long sentence without the help of analysis. It also helps to understand the real meaning of intricate passages.

Chapter V is on the syntax of nouns. It shows how a single Case is used in various meanings and also how some Cases come to express the meanings of some other Cases. Each Indeclinable is illustrated by one or more passages which contain them, and their meanings are defined, in alphabetical order, in Chapter VI. Some idioms and difficult passages are explained in Chapter VIII, and some Antithetic forms are given, for the first time in the history of Pali Composition, in the same chapter.

My cordial thanks are due to Dr. O. H. de A. Wijesekera, M.A., Ph.D. of the University of Ceylon.

for very kindly revising my work and suggesting several improvements.

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Aggārāma,

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Volume and page numbers refer to the editions  
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- A.*        *Āṅuttaranikāya.*  
*A.A.*     *Commentary on the Āṅuttara.*  
*Apa.*     *Apadāna.*  
*Bud.*     *Buddhavaṇsa. (Sinhalese edition).*  
*B.L.*     *Buddhist Legends. Edited by Lanman.*  
*C.V.*     *The Commentary on Vinaya.*  
*D.*       *Dīghanikāya.*  
*D.A.*     *The Commentary on Dīgha.*  
*D.B.*     *Dialogues of the Buddha.*  
*Dh.A.*    *Commentary on the Dhammapada.*  
*Dhp.*     *Dhammapada text.*  
*G.S.*     *The Gradual Sayings.*  
*J.*       *Jātakatṭhakathā.*  
*K.S.*     *The Kindred Sayings.*  
*M.*       *Majjhimanikāya.*  
*N.P.C.*   *The New Pali Course.*  
*P.P.*     *The Path of Purity.*  
*Ps.B.*    *The Psalms of the Brethren.*  
*Ps.S.*    *The Psalms of the Sisters.*  
*P.V.*     *The Petavatthu.*  
*S.*       *Saṃyuttanikāya.*  
*Samp.*    *Samantapāsādikā, (same as C.V.)*  
*SN.*      *The Suttanipāta.*  
*SN.A.*    *Commentary on the Suttanipāta.*  
*Theg.*    *Theragathā.*  
*Thig.*    *Therīgāthā.*  
*V.M.*     *Vinaya-Mahāvagga.*  
*V.II.*    *Vinaya-Cullavagga.*  
*Vism.*    *The Visuddhimagga.*  
*V.V.*     *The Vimānavatthu.*  
*Vbh.*     *The Vibhaṅga.*

# THE NEW PALI COURSE

## PART III

### CHAPTER I

#### MORE DETAILS ABOUT DECLENSIONS AND CONJUGATIONS

The general rules of declension and conjugation are given in the *New Pali Course I* and *II*. There still remain some special declensions and conjugations to be explained.

Masculine nouns ending in *ā* are very rare ; only two nouns, *sā* and *mā*, are found.

#### 1. Declension of *Sā* (= dog. Skt. *śvan*)\*

SINGULAR		PLURAL
Nom. } <i>Sā</i>		<i>Sā, sāno</i>
Voc. } <i>Sā</i>		
Acc. } <i>Sānaṃ</i>		<i>Sāne</i>
Ins. } <i>Sānā</i>		<i>Sānebhi, sānehi</i>
Abl. } <i>Sānā</i>		
Dat. } <i>Sāssa</i>		<i>Sānaṃ</i>
Gen. } <i>Sāssa</i>		
Loc. } <i>Sāne</i>		<i>Sānesu</i>

The nom. sing. of *mā* (= the moon) occurs in the compound form : *candimā, puṇṇamā*, etc. Other forms of it are seldom met with.

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\*Other variants of Skt. *śvan* are Pali *suva* and *suvaṇa*, declined as a-stems.

## 2 MORE DETAILS ABOUT DECLENSIONS

2. Some masculine nouns, such as *pitu*, *rāja*, have their nom. sing. ending in *ā*. Their Sanskrit equivalents have *r* or *n* as their endings ; but the Pali Grammarians state them as ending in *u* or *a*.

This group consists of :

A. *Atta*, *rāja*, *brahma*, *puma*, *yuva*, *addha*, and *muddha* (with a final *n* in Sanskrit), and *sakha* (whose Sanskrit stem is *sakhi*).

B. *Satthu*, *pitu*, *nattu*, *bhātu*, *bhattu*, *kattu*, *netu*, *sotu*, *jetu*, and many others ending with the suffix *tu* (which have a final *r* in their Sanskrit equivalents).

### 3. Declension of *Puma* (= a male).

	SINGULAR	PLURAL
Nom.	Pumā, pumo	Pumāno, pumā†
Acc.	Pumānaṇ, pumaṇ	Pumāne
Ins.	Pumānā, pumunā, pumena	Pumānebhi, —ehi
Dat.	} Pumuno, pumassa	Pumānaṇ
Gen.		
Abl.	Pumānā, pumunā	Pumānebhi, —ehi
Loc.	Pumāne, pume	Pumānesu, pumāsu
Voc.	Puma, pumaṇ	Pumāno

### 4. Declension of *Brahma* (= the Creator).

Nom.	Brahmā	Brahmā, brahmāno
Acc.	Brahmānaṇ, brahmaṇ	Brahmāno
Ins.	} Brahmunā	Brahmebhi, —ehi, brahmūbhi, brah- mūhi
Abl.		
Dat.	} Brahmuno,	Brahmānaṇ, brah- mūnaṇ
Gen.		
	brahmassa	

	SINGULAR	PLURAL
<i>Loc.</i>	Brahmani	Brahmesu
<i>Voc.</i>	Brahma, brahme	Brahmāno

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5. Declension of *Yuva* (= a youth).

<i>Nom.</i>	Yuvā	Yuvā, yuvāno
<i>Acc.</i>	Yuvānaṃ, yuvaṃ	Yuvāne, yuve
<i>Ins.</i>	Yuvānā, yuvānena, yuvēna	Yuvānebhi, —ehi, yuvebhi, —ehi
<i>Dat.</i>	} Yuvānassa, yuvassa	Yuvānānaṃ, yuvānaṃ
<i>Gen.</i>		
<i>Abl.</i>	Yuvānā, yuvānamhā, yuvānasmā	Yuvānebhi, —ehi, yuvebhi, yuvehi
<i>Loc.</i>	Yuve, yuvamhi, yuva- smiṃ, yuvāne, yuvā- namhi, yuvānasmīṃ	Yuvānesu, yuvāsu, yuvesu
<i>Voc.</i>	Yuva, yuvāna	Yuvāno

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6. Declension of *Sakha* (= friend).

<i>Nom.</i>	Sakhā	Sakhā, sakhino, sakhāno, sakhāyo, sakhāro
<i>Acc.</i>	Sakhaṃ, sakhāraṃ, sakhānaṃ	Sakhino, sakhāno, sakhāyo
<i>Ins.</i>	Sakhinā	Sakhārehi, sakhehi, —bhi
<i>Dat.</i>	} Sakhino, sakhissa	Sakhīnaṃ, sakhānaṃ, sakhārānaṃ
<i>Gen.</i>		
<i>Abl.</i>	Sakhinā, sakhimhā, sakhismā, sakham- hā, sakhasmā, sak- hāramhā	Sakhārehi, sakhehi, — bhi
<i>Loc.</i>	Sakhe, sakhimhi, sakhismīṃ	Sakhesu, sakhāresu, sakhisu
<i>Voc.</i>	Sakha, sakhā, sakhi, sakhe	Sakhino, sakhāyo, sakhāro

## CONJUGATION OF KARA

## SINGULAR

## PLURAL

7. Declension of *Addha* (= time or path).

<i>Nom.</i>	Addhā	Addhā, addhāno
<i>Acc.</i>	Addhāṇaṇ	Addhāne
<i>Ins.</i>	} Addhunā, addhānena	Addhānebhi, —ehi
<i>Abl.</i>		
<i>Dat.</i>	} Addhuno	Addhāṇaṇ
<i>Gen.</i>		
<i>Loc.</i>	Addhani, addhāne	Addhānesu
<i>Voc.</i>	Addha	Addhā, addhāno

8. Declension of *Muddha* (= the top, the head).

<i>Nom.</i>	Muddhā	Muddhā, muddhāno
<i>Acc.</i>	Muddhaṇ	Muddhe, muddhāne
<i>Ins.</i>	Muddhānā, muddha-	Muddhebhi, —ehi
	nā	
<i>Dat.</i>	} Muddhassa	Muddhāṇaṇ
<i>Gen.</i>		
<i>Abl.</i>	Muddhā, muddhānā	Muddhānebhi, —ehi
<i>Loc.</i>	Muddhani	Muddhānesu
<i>Voc.</i>	Muddha	Muddhā, muddhāno

9. Conjugation of *Kara* (= to do).

(Conjugational sign of which is O).

*Active forms only are given here.*

## PRESENT TENSE

*Parassapada.*

## SINGULAR

## PLURAL

3rd	Karoti, kubbati	Karonti, kubbanti
2nd	Karosi, kubbasi	Karotha, kubbatha
1st	Karomi, kubbāmi	Karoma, kubbāma

*Attanopada.*

	SINGULAR	PLURAL
3rd	Kurute, kubbate	Kubbante
2nd	Kuruse, kubbase	Kuruvhe, kubbavhe
1st	Kare, kubbe	Kurumhe, kubbam- he

## IMPERATIVE

*Parassapada.*

3rd	Karotu, kubbatu	Karontu, kubbantu
2nd	Karohi, kubbāhi	Karotha, kubbatha
1st	Karomi, kubbāmi	Karoma, kubbāma

*Attanopada.*

3rd	Kurutaṇ, kubbataṇ	Kubbantaṇ
2nd	Karassu, kurussu, kubbassu	Kuruvho, kubbavho
1st	Kare, kubbe	Karomase, kubbā- mase

## POTENTIAL

*Parassapada.*

3rd	Kare, kareyya, kayirā, kubbe, kubbeyya	Kareyyuṇ, kubbey- yuṇ, kayiruṇ
2nd	Kareyyāsi, kubbeyyāsi	Kareyyātha, kubbey- yātha
1st	Kareyyāmi, kubbeyyā- mi	Kareyyāma, kubbey- yāma

*Attanopada.*

3rd	Kayirā, kubbetha	Kubberaṇ
2nd	Kubbetho	Kubbeyyavho
1st	Kare, kareyyaṇ, kub- beyyaṇ	Kareyyāmhe, kub- beyyāmhe



## CONJUGATION OF KARA

## AORIST

*Parassapada.*

## SINGULAR

## PLURAL

3rd	Akari, kari, akarī, karī, akāsi	Akariṅsu, kariṅsu, akāsuṅ, akaṅsu
2nd	Akaro, akari, kari	Akarittha, akāsittha
1st	Akariṅ, kariṅ	Akarimha, karimha, akarimhā, karim- hā

*Attanopada.*

3rd	Akarā, akarittha, karittha	Akarū
2nd	Akarise	Akarivhaṅ
1st	Akara	Akarimhe

## IMPERFECT

*Parassapada.*

3rd	Akarā, akā	Akarū
2nd	Akaro	Akarattha, akattha, akarotha
1st	Akaraṅ, akaṅ	Akaramhā, akamhā

*Attanopada.*

3rd	Akattha	Akatthuṅ
2nd	Akuruse	Akaravhaṅ
1st	Akariṅ	Akaramhase

## FUTURE TENSE

*Parassapada.*

3rd	Karissati, kāhati, kā- hiti	Karissanti, kāhanti, kāhinti
2nd	Karissasi, kāhasi, kā- hisi	Karissatha, kāhatha
1st	Karissaṅ, kassaṅ, kā- hāmi	Karissāma, kassā- ma, kāhāma

*Attanopada.*

## SINGULAR

3rd	Karissate, kâhate
2nd	Karissase, kâhase
1st	Karisse, kâhe

## PLURAL

Karissante, kâhante
Karissavhe, kâhavhe
Karissâmhe, kâham-
he

## CONDITIONAL

*Parassapada.*

3rd	Akarissā, akarissa	Akarissan̐su
2nd	Akarisse	Akarissatha
1st	Akarissan̐	Akarissamhā

*Attanopada.*

3rd	Akarissatha	Akarissin̐su
2nd	Akarissase	Akarissavhe
1st	Akarissan̐	Akarissāmhase

## Examples. Group 1

1. "Puññañ ce puriso kayirā  
*Kayirāth* 'etañ punappunañ.  
 Tamhi chandañ *kayirātha*,  
 Sukho puññassa uccayo". *Dhp. v. 118.*
2. "Sā 'hañ nūna ito gantvā  
 Yonin̐ laddhāna mānusin̐  
 Vadaññū sīlasampannā  
*Kāhāmi* kusalañ bahuñ". *V.V. 51.*
3. "Mā 'kāsi pāpakañ kammañ  
 Āvi vā yadi vā raho". *Thig. v. 247.*
4. "Kāhinti khu tañ kāmā  
 Chātā sunakhañ va caṇḍālā". *Thig. v. 509.*
5. "Gahakāraka diṭṭho 'si,  
 Puna gehañ na kāhasi". *Dhp. v. 154.*

6. "Yādisaṇ *kurute* mittaṇ, yādisaṇ c'upasevati,  
Sa ve tādisako hoti; sahaṇāso hi tādiso".  
*J. iv, 436.*
7. "Duddadaṇ dadamānāṇaṇ  
Dukkarāṇ kamma kubbatāṇ  
Asanto *nānukubbanti* ;  
Sataṇ dhammo durannayo ". *S. i, 19.*
8. "Sabbhi-r-eva samāsetha,  
Sabbhi *kubbetha* santhavaṇ ". *S. i, 17.*
9. "Dhātū āvenikā natthi,  
Sārīraṇ ekapiṇḍitaṇ ;  
Imamhi Buddhathūpamhi  
*Kassāma* kaṇcukaṇ mayāṇ ". *Apa. 71.*
10. "Seyyathā pi bhikkhave *ā* gaddulabaddho  
dalhe khīle vā thambhe vā upanibaddho tam eva khīlaṇ  
vā thambhaṇ vā anuparidhāvati, anuparivattati".  
*S. iii, 150.*
11. "Dīghassa *addhuno* accayena tassa mahānira-  
yassa puratthimaṇ dvāraṇ avāpurīyati ". *M. iii, 184.*
12. "Atha kho Bhagavā tassa *brahmuno* upari  
vehāsaṇ pallaṅkena nisīdi tejodhātūṇ samāpajjitvā ".  
*S. i, 144.*
13. "Atha kho āyasmā Mahā-Moggallāno taṇ  
*brahmānaṃ* gāthāya ajjhabhāsi ". *S. i, 145.*
14. "Addasā kho so *brahmā* te *brahmāno* dūrato  
va āgacchante ". *S. i, 147.*
15. "Sataṇ sahaṇsāṇaṇ nirabbudāṇaṇ  
Āyuṇ pajānāmi taṇ āhaṇ, *brahme* ". *S. i, 143.*
16. "Sele yathā *pabbatamuddhani*-t-thito  
Yathā pi passe janataṇ samantato ". *D. ii,*  
*39 ; V.M. 5.*

17. "Tvaṃ yuvā, balasampanno ; kiṃ tayā bhaṭṭi katvā pi yathābalaṃ dānaṃ dātuṃ na vaṭṭati ti?"  
Dh. A. ii, 129.

18. "Saṃvāseṇa kho, Mahārāja, sīlaṃ veditabbhaṃ ; tañ ca kho diḥṇena addhuna, na itthaṃ". S. i, 78.

19. "Sace na vyākariṣṣasi, . . . etth'eva te satta-dhā muddhā phalissati". D. i, 94.

20. "Yathā, balākaṇṇimhi na vijjati pumā sadā, Meghesu gajjamāneṣu gabbhaṃ gaṇhanti tā sadā". Ap. 42.

21. "Tadahu pabbajito santo jātiyā sattavassiko,  
So pi maṃ anusāseyya, sampatīcchāmi, mud-dhanā". Sāriputta thero.

22. "Tattha natthi hantā vā ghātetā vā sotā vā sāvetā vā viññātā vā viññāpetā vā". D. i, 56.

### Glossary. Group 1

1. (a) *Kayirā* and *kayirātha* are 3rd person singulars of the Potential, Parassapada and Attanopada respectively.

(b) Should a person perform good, he should do it again and again ; let him turn the desires of his heart thereto, for blissful is the accumulation of good.

2. (a) *Mānusiṃ yoniṃ laddhāna*, having obtained the human state, i.e. having being reborn as a human being.

(b) *Vadaññū*, understanding the supplications of others, i.e. liberal.

3. (a) *Mā 'kāsi* (*mā* + *akāsi* = do not) is Past Tense used in the sense of Present. This often occurs with the prohibitive particle *mā*.

(b) *Āvī vā yadi vā raho*, openly or secretly.

4. (a) *Kāhinti* = kariassanti. *Khu* = kho.

(b) Forsooth these sense-desires will act with thee just as a group of hungry low-caste men will treat a dog. (They are used to eat dogs' flesh).

6. (a) *Mittam kurule*, makes a friend.

(b) *Upasevati*, associates.

7. Although the virtuous persons give away things difficult to be given, and do what is difficult to be done, the wicked do not follow them. The way of the righteous is difficult to be followed.

8. *Sabbhi* is Inst. pl. of *Santa* (= the virtuous or good).

*Translation :—*

“See that with good men only ye consort,  
With good men do ye practise intercourse”.

*K.S. i, 26.*

9. (a) *Āvenikā*, separate.

(b) *Ekapiṇḍitam*, compounded in a single lump.

10. Just as, brethren, a dog tied up by a leash to a strong stake or pillar, keeps running round and revolving round and round that stake or pillar.

11. *Avāpuriyati*, is opened.

12. (a) *Vekhasam*, in the sky. Acc. used in the sense of Locative.

(b) *Tejodhātum samāpajjitvā*, having entered the contemplation of the element of heat. (It lightens the body and helps to emit rays).

13. *Gāthāya ajjhabhāsi*, addressed in a stanza.

15. "O Brahma, I know your age to be a hundred thousand Nirabbudas of years". (*Nirabbuda* is an enormous sum consisting of sixty-three cyphers).

16. "As on a crag, on crest of a mountain, standing,  
A man might watch the people far below"  
*D.B.* ii, 32.

17. *Yathābalaṃ . . . vaṭṭati* ? Is it not proper to bestow alms according to your ability ?

18. (a) *Na ittarāṃ*, not in a shorter time.

(b) *Translation* : "It is by life' in common with a person, sire, that we learn his moral character ; and then only after a long interval". *K.S.* i, 105.

19. *Sace na vyākariṣṣasi*, if you do not answer.

20. (a) *Balākā* is a kind of crane.

(b) *Gabbhaṃ gaṇhanti*, become pregnant.

21. (a) *Tadahu*, on the same day. *Aha* is neuter. Its loc. sing. is *tadahe*. Here its last vowel is changed to *u*, or it is used as an indeclinable. *Skt.* tad + ahas > tadaho > tadahu.

(b) *Jātiyā sattavassiko*, seven years old (from birth).

(c) *Sampaṭicchāmi muddhanā*, I will accept (his advice) with my head (bowed down in respect).

22. There is neither slayer nor causer of slaying, hearer or speaker, knower or explainer.

9. Declension of *atta* and *rāja* is given in §26, 27, N.P.C. ii. When *rāja* forms the last part of a compound, such as *mahārāja*, it follows the common declension of the masculine nouns ending in *a* in addition to that

peculiar to itself :

*Nom. Sing.* Mahārājo or mahārājā.

*Nom. Plu.* Mahārājā or mahārājāno, etc. to be declined like *purisa* and *rāja*.

10. Declension of *santa* (= the virtuous).

	SINGULAR	PLURAL
<i>Nom.</i>	San, santo	Santo, santā
<i>Acc.</i>	San, santan	Sante
<i>Ins.</i>	Satā, santena	Santehi, sabbhi
<i>Dat.</i>	} Sato, santassa	Satan, santānan, satā-
<i>Gen.</i>		
<i>Abl.</i>	Satā, santamhā, santasmā, santā	Santehi, sabbhi
<i>Loc.</i>	Sante, santamhi, santasmī	Santesu
<i>Voc.</i>	Santa	Santo, santā

There is another adjective *santa* (= existing) which has not the forms *san* and *sabbhi*, but has *sati* in the loc. sing. and is declined like *gacchanta*.

11. The forms *san*, *sāni*, *sena*, *samhi*, etc. are not to be confounded with those of *santa*. They are from the adjective *sa* (= one's own), and the neuter noun *sa* (= one's possession).

12. Declension of *Bhavanta* (= gentleman).

	SINGULAR	PLURAL
<i>Nom.</i>	Bhavan, bho	Bhavanto, bhonto, bhavantā
<i>Acc.</i>	Bhavantan	Bhavante
<i>Ins.</i>	Bhavatā, bhotā, bhavantena	Bhavantehi, —tebhi

	SINGULAR	PLURAL
<i>Dat.</i>	} Bhavato, bhoto,	Bhavataṃ, bhavantā-
<i>Gen.</i>		
	bhavantassa	naṃ
<i>Abl.</i>	Bhavatā, bhotā	Bhavantehi, —tebhi
<i>Loc.</i>	Bhavati, bhavante,	Bhavantesu
	bhavantamhi,—	
	tasmiṃ	
<i>Voc.</i>	Bho, bhante	Bhonto, bhavanto

Feminine bases of this are *bhavantī* and *bhotī*, which are to be declined like *kumārī*.

*Note*—(a) There is an indeclinable *bho*, used in both numbers of vocative. *Bhante* also is sometimes reckoned as an indeclinable vocative.

(b) *Bhaddante* has the same meaning as that of *bhante*. Some say that it was originally a combination of *Bhaddaṃ* + *te* (= hail to thee), and afterwards taken as a single word for addressing respectable persons. But there is the word *bhadanta* (= reverend, venerable) from which *bhaddante* may be formed.

13. The three nouns *mātugāma*, *orodha*, and *dāra* are masculine in gender and feminine in sense.

*Mātugāma*, woman, womankind.

*Orodha*, a harem-lady or the whole harem (collectively).

*Dāra*, wife.

These are declined like *purisa*.

*Note*—Adjectives connected with *mātugāma* are sometimes found in feminine, e.g.

“Sallape asihatthena, piṣācena pi sallape ;

Na t’eva eko ekāya mātugāmena sallape”. A. iii, 69.



## 14. Conjugation of hū (= to be).

This is the simplified phonetic equivalent of root bhū. It takes ho as its base in the Present and Imperative Moods and no peculiarity is found in conjugation thereof.

**PRÆST.** hoti, honti, hosi, hotha, homi, homa.

**IMPER.** hotu, hontu, hohi, hotha, homi, homa.

**POTENTIAL**

*Parassapada.*

**SINGULAR****PLURAL**

3rd	Huveyya, heyya	Huveyyuṇ, heyyuṇ
2nd	Huveyyāsi, heyyāsi	Huveyyātha, heyyātha
1st	Huveyyāmi, heyyāmi	Huveyyāma, heyyāma

*Attanopada.*

3rd	Huvetha, hetha	Huveraṇ, herañ
2nd	Huvetho, hetho	Huveyyavho, heyyavho
1st	Huveyyaṇ, heyyaṇ	Huveyyāmhe, heyyāmhe

**AORIST**

*Parassapada.*

3rd	Ahosi, ahu	Ahesuṇ, ahuṇ
2nd	Ahuvo, ahosi	Ahuvattha, ahosittha
1st	Ahosiṇ, ahuṇ, ahuvā-siṇ	Ahumhā, ahosimhā

*Attanopada.*

3rd	Ahuvā	Ahuvū
2nd	Ahuvase	Ahuvivhaṇ
1st	Ahuva, ahu	Ahuvimhe

**IMPERFECT**

*Parassapada.*

3rd	Ahuvā	Ahuvū
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	SINGULAR	PLURAL
2nd	Ahuvo	Ahuvattha
1st	Ahuvaṇ	Ahuvamhā
<i>Attanopada.</i>		
3rd	Ahuvattha	Ahuvatthun
2nd	Ahuvase	Ahuvavhaṇ
1st	Ahuviṇ	Ahuvamhase

## FUTURE

*Parassapada.*

3rd	Hessati, hehiti, he- hissati, hohissati	Hessanti, hehinti, he- hissanti, hohinti
2nd	Hessasi, hehisi, he- hissasi, hohissasi	Hessatha, hehitha, hehissatha, hohissa- tha
1st	Hessāmi, hehāmi, hehissāmi, hohis- sāmi	Hessāma, hehāma, hehissāma, hohis- sāma

*Attanopada.*

3rd	Hessate, hehissate, hohissate	Hessante, hehissante, hohissante
2nd	Hessase, hehissase, hohissase	Hessavhe, hehissavhe, hohissavhe
1st	Hessaṇ, hehissaṇ, hohissaṇ	Hessāmhe, hehissām- he, hohissāmhe

## CONDITIONAL

*Parassapada.*

3rd	Ahuvissā	Ahuvissasū
2nd	Ahuvisse	Ahuvissatha
1st	Ahuvissaṇ	Ahuvissamhā

*Attanopada.*

3rd	Ahuvissatha	Ahuvissisū
2nd	Ahuvissase	Ahuvissavhe
1st	Ahuvissaṇ	Ahuvissāmase

## Examples. Group 2

1. "*Mātugāmesu* pana *vigatacchandatāya tassā sālāya mātugāmānaṃ* pattin *nādaṃsu*". *Dh. A. i*, 269.

2. "Saṅgharakkhita, *mātugāmasa* pahāraṇ dātun *nāsakki*; ettha mahallakattherassa ko doco ti?" *Dh. A. i*, 303.

3. "Tasmā *satañ ca asatañ ca*  
Nānā hoti ito gati :  
*Asanto* nirayaṇ yanti ;  
*Santo* saggaparāyaṇā". *S. i*, 19.

4. "Tīhi kho, Anuruddha, dhammehi samannāgato *mātugāmo* kāyassa bhedā, param maraṇā, apāyaṇ duggatiṇ vinipātaṇ nirayaṇ uppajjati". *A. i*, 281.

5. "Tena kho pana samayena rājā Udeno uyyāne paricāreti saddhiṇ *orodhena* ; assosi kho rañño Udenassa *orodho* : amhākaṇ kira ācariyo ayyo Ānando uyyānassa avidūre aññatarasmiṇ rukkhamaññe nisinno ti". *V. ii*, 290.

6. "*Sehi dāreḥ* 'asantuttṭho vesiyāsu padissati ;  
Dissati paradāresu ; taṇ parābhavato mukhaṇ".  
*S.N. v*. 108.

7. "Na kho pana mayaṇ passāma *bhoto* Gotamassa yugaṇ vā naṅgalaṇ vā phālaṇ vā pājanaṇ vā ; atha ca pana *bhavaṃ* Gotamo evaṃ āha". *S. i*, 172.

8. "Seyyathā pi, *bho* Gotama, nikkujjitaṇ vā ukkujjeyya, paṭicchannaṇ vā vivareyya . . . evaṃ eva *bhotā* Gotamena anekapariyāyena dhammo pakā-sito". *D. i*, 110, etc.

9. "*Bhoti*, sace vejjaṇ ānessāmi, bhattavetaṇaṇ dātabbaṇ bhavissati". *Dh. A. i*, 25.

10. "Ye *nāgarāje* sahasā haranti  
Dibbā dijā pakkhi visuddha-cakkhū". *D. ii*,  
258.
11. "Cattāro te *mahārājā* samantā caturō disā  
Daddallamānā aṭṭhaṇṣu vane Kāpilavatt-  
have". *D. ii*, 258.
12. "Vutṭhamhi deve caturāṅgule tīpe  
Sampupphite meghanibhamhi kānane  
Nagantare viṭapisamo sayissaṇ;  
Tam me mudhā *hehiti* tūlasannibhaṇ". *Theg.*  
*v. 1137.*
13. "Kadā ahaṇ dubbacanena vutto  
Tato-nimittāṇ vimano na *hessam*?" *Theg. v.*  
1100.
14. "Disvā samudayaṇ vibhavañ ca sambhavaṇ  
Dāyādako *hehisi* aggavādino". *Theg. v. 1142.*
15. "Pucchatha, bhikkhave, mā pacchā vippatissā-  
rino *ahuvāttha* . . . na mayaṇ sakkhimha Bhagavantaṇ  
paṭipucchitun ti". *D. ii*, 155.
16. "Ahuwā me sagāmeyyo;  
Ahuwā me pure sakhā". *S. i*, 36.
17. "Ahaṇ, *bhadante*, *ahuvāsim* pubbe\*  
Smedhanāmassa jinassa sāvako". *V. V. 7. 75.*
18. "Pabbajjā vā *hehiti*, maranaṇ vā, na c'eva  
vāreyyaṇ". *Theg. v. 465.*
19. "Katapuñño'si tvaṇ, Ānanda, padhānam anu-  
yujja, khippaṇ *hohisi* anāsavo". *D. ii*, 144.
20. "Upako ājivako *huveyya* p'āvuso ti vatvā sīsaṇ  
okampetvā ummaggaṇ gahetvā pakkāmi". *V. M. 8.*

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\* P.T.S. edition has : So 'ham pi bhante ahuvāsi pubbe.

21. "Sāmikā yattha yatth'eva sāni , passeyyuṇ, tattha tatth'eva sāni hareyyuṇ". *M. i*, 366.

22. "Sehi kammehi dummedho Aggidaddho 'va tappati". *Dhp.* 136.

### Glossary. Group 2

1. (a) *Vigatacchandatāya*, because they had not liking (for women).

(b) *Patti*, a share of merit.

3. *Translation* : Therefore, going hence or rebirth of the righteous and the unrighteous is not the same : the wicked go to hell, and the righteous are destined to be born in heaven.

4. *Translation* : Possessed of three qualities, Anuruddha, a woman, on the dissolution of her body after death, is born in hell which is full of misery and woe, and which is a bad fall.

5. (a) *Tena samayena*, at that time. (Inst. used instead of locative).

(b) *Orodha*, harem ladies. (Here it is used as a collective noun).

(c) *Paricāreti*, causes to feast one's senses, or to be attended.

6. Not contented with one's own wives, if one is seen amongst courtesans and the wives of others, that is a cause of one's downfall.

7. (a) *Yuga*, a yoke. (b) *Pājana*, a goad.

8. Just as if a man were to set up that which has been thrown down, or were to reveal that which has

been hidden, just even so has the truth been made known to me, in many a figure, by the venerable Gotama.

10. *Dija*, twice born, i.e. a bird (once in the form of an egg and again as a young one). A brahmin also is called a "twice-born", his consecration being reckoned as a second birth.

11. "So stood those four great kings within the wood  
Of Kapilavatthu, on the four climes  
Shedding effulgent radiance round about".  
*D.B.* ii, 288.

12. When the rain has fallen and the grass (has grown) four-inches high, when the cloud-like wood is in full-bloom, I will lie down (on that grass) like a fallen tree, between the mountains, and the grass will become as soft as cotton to me.

There is a different sense in the translation of this stanza by Mrs. Rhys Davids in her *Psalms of Brethren*, which I cannot accept. It is as follows:—

"And when the god rains on the four-inch grass,  
And on the cloud-like crests of budding woods,  
Within the mountain's heart I'll seated be  
Immobile as a lopped-off bough, and soft  
As cotton down my rocky couch shall seem". *Ps.*  
*B.* p. 380.

13. (a) *Tato-nimittam*, on that account.  
(b) *Vimana*, displeased.

14. Having seen the rise and fall of every thing that has come to existence, thou shalt be the heir of the Supreme Teacher.

15. *Mā pacchā vippañisārino ahuvattha* do not be remorseful afterwards.

## 20 PECULIAR FORMS OF SOME NOUNS

16. *Sagāmyya*, of the same village.
  17. *Ahurāsim* = ahosiṃ, I was.
  18. There should either be my renunciation or death, but not the betrothal.
  19. You have acquired much merit, Ānanda ; be earnest in effort ; and you shall soon be free from intoxications.
  20. Upaka, the ascetic shook his head, saying : " Perhaps it may be, Sir ", and went away taking a different path.
  21. *Sāni*, one's own things.
  22. By his own deeds the fool is consumed as if being burnt with fire.
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## PECULIAR FORMS OF SOME NOUNS AND ADJECTIVES

15. *Arahanta* (= a holy person), *mahanta* (= great), and *brahanta* (= great, big) are declined like the *pr. p.* *gacchanta*; but in the nom. sing. they have the additional form *arahā*, *mahā* and *brahā* respectively.

16. *Jantu* (= a creature) is declined like *garu* ; but its nom. and acc. plurals have two additional forms *jantuno*, *jantavo*.

17. *Ādi* is to be declined like *aggi*, but in loc. sing. it has the additional form *ādo*.

It is masculine when it stands for ' the beginning ' or ' source '. When it is in the sense of *et cetera* or " so on " it may be masculine or neuter according to its connection.

18. (a) *Brahmacārī* (= a celibate) is to be declined like *pakkhī*; its nom. pl. is *brahmacārīno*; but in some places *brahmacārayo* is to be found instead of the former.

(b) *Dīpi* (= leopard) is to be declined like *aggi*; but in some places nom. pl. of it is seen as *dīpino* instead of *dīpayo*.

19. The nouns of the Mano-group are masculine and neuter; declension of which is given in §28, N.P.C.  
ii. Some of the nouns of this group have an acc. singular ending in *o*, e.g. *ayo*, *ceto*, *vaco*, *sīro*.

## 20. Conjugation of *Asa* (= to be).

*Active Forms only are given.*

### PRESENT TENSE

*Parassapada.*

	SINGULAR	PLURAL
3rd	Atthi (= it is)	Santi (= they are)
2nd	Asi (= thou art)	Attha (= you are)
1st	Amhi, asmi (= I am)	Amha, asma (= we are)

### IMPERATIVE

3rd	Atthu (be it so)	Santu (be they so)
2nd	Āhi (be thou so)	Attha (be you so)
1st	Amhi, asmi (let me be so)	Amha, asma (let us be so)

### POTENTIAL

3rd	Siyā, assa (it may be)	Siyuṇ, assu (they may be)
2nd	Assa	Assatha
1st	Assāmi	Assāma



## PAST TENSE

3rd	Āsi (he was)	Āsinsu (they were)
2nd	Āsi (thou wert)	Āsittha (you were)
1st	Āsiṃ (I was)	Āsimha (we were)

Attanopada forms and the forms of the other moods are not found.

## Examples. Group 3

1. "Ahaṃ hi *araha* loka ; ahaṃ satthā anuttaro ; Eko 'mhi sammāsambuddho, sītibhūto 'smi nibbuto". V. M. 8.
2. "Tath'eva isayo hiṃsaṃ saṃfiato *brahmucārayo* Adhammacāri khattiyo so saggena virujjhati". *Mahābodhi Jātaka*. V. 243.
3. "Pubbe *dīpino* eḷake khādanti, aham pana eḷake *dīpino* anubandhitvā muru-murū ti khādante addasaṃ". *Mahārupina*. J. i, 334-345.
4. "So parasattānaṃ parapuggalānaṃ *cetasā ceto* paricca pajānāti". D. i, 79, etc.
5. "Bālā kumudanālehi pabbataṃ abhimanthatha ; Giriṃ nakhena khaṇatha ; ayo dantehi khādatha". S. i, 127.
6. "Pasanna-netto sumukho  
*Brahā* uju patāpavā  
Majjhe samaṇasaṅghassa  
Ādicco va virocasi". SN. v. 550.
7. "Tatra ce tumhe bhikkhave *assa*tha kupitā vā anattamaṇā vā, tumhaṃ yev'assa tena antarāyo". D. i, 3.

8. "Passiya varapuññalakkhaṇaṇ  
Cakkhu *āsi* yathā purāṇakaṇ". *Thig. v. 399.*
9. "Mahābandhana-mutto 'mhi ;  
Nihato tvam *asi* antaka". *S. i, 105, V.M. 21.*
10. "Brahmajacco pure *āsi*m ;  
Udicco ubhato *aḥu*". *Theg. v. 889.*
11. "Ahaṇ tava vasānugo *siyam*  
Yadi viharāmaṣe kānanantare". *Thig. v. 375.*
12. "*Siya* kho pana bhikkhave ekabhikkhussa pi  
kaṅkhā vā vimati vā . . . magge vā paṭipadāya vā".  
*D. ii, 155.*
13. "Kalyāṇamitte bhajamāno  
Api bālo paṇḍito *assa*". *Thig. v. 213.*
14. "Arunakā satta janā cakkavattī mahabbalā  
Chattisatimhi *āsi*ṃsu kappamhi manujādhi-  
pā". *Ap. 116.*
15. "Yo etā parivajjeti sappass'eva padā *sira*,  
So 'maṇ visattikaṇ loke sato samativattati".  
*Theg. v. 457.*
16. "Seyyathā pi, mahārāja, puriso ābādhiko *assa*,  
. . . so aparena samayena tamhā ābādhā mucceyya,  
. . . *siya* c'assa kāye balamattā. Tassa evam *assa* :  
Ahaṇ kho pubbe ābādhiko *aḥosi*m, . . . na ca me *āsi*  
kāye balamattā ; so 'mhi etarahi tamhā ābādhā mutto".  
*D. i, 72.*
17. "Tesu *assa* sagāravo ; te c'*assa* sādhu pūjitā".  
*S. i, 178.*
18. "Namo te Buddhavīr 'attlu,  
Vippamutto 'si sabbadhi". *Theg. v. 47.*

19. "Sā . . . tumhehi diṭṭha-dhammassa bhāginī  
*assan ti patthanaj akāsi*". *Vimānavatthu Com.*
20. "Kassapassa *vaco* sutvā Alāto etad abravi  
 Yathā *bhadanto* bhaṇati mayham p'etaṇ va  
 ruccati". *J. vi, 227.*
21. "So kho panāyaṇ akkhāto Vepullo pabbato  
*mahā*". *S. ii, 185.*
22. "Evam eva manussesu daharo ce pi paññivā  
 So hi tattha *mahā* hoti, n'eva bālo sarīravā".  
*S. ii, 279.*

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### Glossary. Group 3

1. (a) *Arahā*, one who has destroyed the cause of rebirth ; a saint.  
 (b) *Anuttaro satthā*, the Supreme Teacher.  
 (c) *Sītibhūto*, *nibbuto*, cooled and calmed (of all passions).
2. In the same way, an unrighteous warrior injuring the hermits who are self-controlled and celebrate, is debarred from heaven (*lit. goes against heaven*).
3. *Muru-murū ti*, making such a sound.
4. Penetrating with his own heart the hearts of other beings, of other men, he knows them.
5. "Ye fools, ye seek to cleave a mountain crest  
 With lily-stalks, to dig into a cliff  
 With finger-nails, to chew iron with teeth".  
*K.S. i, 159.*
6. (a) *Pasanna-netto*, having bright eyes.  
 (b) *Sumukho*, with a handsome face.  
 (c) *Brahā*, *uju*, *patāpavā*, great, erect and majestic.

7. If you, O monks, on that account, should be angry and hurt, that would stand in the way of your own self-conquest.

8. Having seen the Awakened One who possessed the features of uttermost merits (her) eye was as before.

9. I am freed from a strong bondage, O Evil One, thou art beaten down.

10. (a) *Brahmajacca*, belonging to the brahman caste.

(b) *Udicca*, of high descent; *lit.* northern. Brahmans of the Northern India are deemed to be high-born.

(c) *Ubhato*, from both sides (that of the father and of the mother).

11. "I would live but to serve thee, an 'thou,  
Would'st abide in the woodland". *Ps. S. 151.*

12. *Paṭipaddā*, the line of conduct or means of reaching the goal.

13. *Api bālo paṇḍito assa*, even a fool may become a wise man.

14. *Chattimsatimhi* is a change of gender. *Timsati* and *timsā* are feminine.

15. "But he who shuns it all, as with the foot  
The serpent's head is shunned, he, vigilant  
Doth circumvent this poisoner of the world".  
*Ps. B. 227.*

16. Then just, O king, as if a man were a prey to disease . . . and after a time he were to recover from that illness, and his strength come back to him. Then it would occur to him : "Formerly I was ill, and there

## 26 PECULIARITIES OF SOME FEMININE NOUNS

was no strength left in me; now I am free from that illness".

17. You must be respectful towards them and must honour them well.

18. *Sabbadhi vippamutto asi*, thou art wholly free (from the bonds of passions).

19. *Tumhehi . . . assam*, may I become a sharer of the blissful state attained by you.

20. *Etad abravi* = *etaṇ abravi*, told this.

22. "So among men a puny lad, if only be he wise,  
Is truly great, not so the fool though large he  
be in size". K.S. ii, 189.

## PECULIARITIES OF SOME FEMININE NOUNS

### 21. Declension of *Ratti* (= night).

	SINGULAR	PLURAL
Nom. } <i>Ratti</i>		<i>Rattī, rattiyo, ratyo</i>
Voc. }		
Acc. } <i>Rattiṇ</i>		<i>Rattī, rattiyo, ratyo</i>
Ins. }		
Abl. }	<i>Rattiyā, ratyā</i>	<i>Rattībhi, rattīhi</i>
Dat. }		
Gen. }	<i>Rattiyā, ratyā</i>	<i>Rattinaṇ</i>
Loc. }	<i>Rattiyā, ratyā, rat- tiyan, ratyaṇ, rat- taṇ, ratto</i>	<i>Rattīsu</i>

### 22. Declension of *Nadī* (= river).

Nom. }	<i>Nadī</i>	<i>Nadī, nadiyo, najjo,</i>
Voc. }		<i>najjāyo</i>

	SINGULAR	PLURAL
Acc.	Nadiyaṇ, nadiṇ	Nadī, nadiyo, najjo, najjāyo
Ins. } Abl. }	Najjā, nadiyā	Nadībhi, nadihi
Dat. } Gen. }	Najjā, nadiyā	Nadīnaṇ
Loc.	Najjaṇ, nadiyaṇ, nadiyā	Nadīsu

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23. Declension of *Pokkharāṇī* (=pond).

Nom. } Voc. }	Pokkharāṇī	Pokkharāṇī, pokkha- raṇīyo, pokkharāṇīṇo
Acc.	Pokkharāṇiṇ	Pokkharāṇī, —ṇīyo, pokkharāṇīṇo
Ins. } Abl. }	Pokkharāṇiyā, pokkharāṇīṇā	Pokkharāṇībhi, —ṇīhi
Dat. } Gen. }	Pokkharāṇiyā, pokkharāṇīṇā	Pokkharāṇīnaṇ
Loc.	Pokkharāṇiyaṇ,— yā, pokkharāṇīṇaṇ, pokkharāṇīṇā	Pokkharāṇīsu

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24. Feminine Nouns Ending in *ū*.*Jambū* (rose-apple tree).

Nom. } Voc. }	Jambū	Jambū, jambuyo
Acc.	Jambuṇ	Jambū, jambuyo
Ins. } Abl. }	Jambuyā	Jambūbhi, jambūhi
Dat. } Gen. }	Jambuyā	Jambūnaṇ

<i>Loc.</i>	Jambuyan, jambuyā, jambūsu	
	<i>Bhū</i> , the earth.	<i>Sarabhū</i> , the river
		Sarayū.
	<i>Vadhū</i> , a woman.	<i>Sarabhū</i> , a house lizard.
	<i>Camū</i> , an army.	<i>Vāmūrū</i> , a women with
		beautiful thighs.
	are declined like <i>Jambū</i> .	

25. Conjugation of *Vada* (= to say).*Active forms only are given.*

## PRESENT

*Parassapada.*

	SINGULAR	PLURAL
3rd	Vadati, vadeti, vajjati	Vadanti, vadenti, vajjanti
2nd	Vadasī, vadesī, vajjasi	Vadatha, vadetha, vajjatha
1st	Vadāmi, vademi, vajjemi	Vadāma, vadema, vajjāma

## IMPERATIVE

*Parassapada.*

3rd	Vadatu, vadetu, vajjatu	Vadantu, vadentu, vajjantu
2nd	Vada, vadāhi, vadehi, vajjāhi	Vadatha, vadetha, vajjatha
1st	Vadāmi, vademi, vajjāmi	Vadāma, vadema, vajjāma

## POTENTIAL

*Parassapada.*

3rd	Vade, vadeyya, vajje, vajjeyya	Vadeyyuṇ, vajjeyyuṇ, vajjuṇ
-----	--------------------------------	-----------------------------

	SINGULAR	PLURAL
2nd	Vadeyyāsi, vajjāsi	Vadeyyātha, vajjātha
1st	Vadeyyāmi, vajjāmi	Vadeyyāma, vajjāma

## AORIST

*Parassapada.*

3rd	Avadi, vadi, ava- dittha, vadittha	Avaduṇ, vaduṇ, ava- diṇsu, vadiṇsu
2nd	Avado, vado, avadi, vadi	Avadittha, vadittha
1st	Avadiṇ, vadiṇ	Avadimha, — mhā, va- dimha, — mhā

The causative forms of this root are to be formed with suffix *āpe* and not with *e*. If it is formed with *e* it gives a different meaning: *vādeti* means "to sound a musical instrument". But *vadāpeti* means "to cause to speak" or "to make say".

26. Conjugation of *Vaca* (to say).

Simple forms of this base in Present, Imperative and Optative Moods are not found, but causative forms such as *vāceti*, *vācenti* are found.

*Active forms only are given.*

## IMPERFECT

*Parassapada.*

3rd	Avacā	Avacū
2nd	Avaco	Avacuttha
1st	Avacaṇ	Avacumhā

*Attanopada.*

3rd	Avacuttha	Avacatthuṇ
2nd	Avacase	Avacavhaṇ
1st	Avaciṇ	Avacāmhase



## AORIST

*Parassapada.*

SINGULAR	PLURAL
3rd Avaci, avacāsi	Avocuṇ, avaciṇsu
2nd Avoco	Avocuttha
1st Avociṇ	Avocumhā

*Attanopada.*

3rd Avoca	Avocu
2nd Avacase	Avocivhaṇ
1st Avociṇ	Avocimhe

## FUTURE

Here *vaca* is changed to *vakkha* which was derived from Skt. future base *vakṣya*.

*Parassapada.*

3rd Vakkhati, vakkhiṣṣati	Vakkhanti, vakkhis-
	santi
2nd Vakkhasi, vakkhis-	Vakkhatha, vakkhis-
sasi	satha
1st Vakkhāmi, vakkhis-	Vakkhāma, vakkhis-
sāmi	sāma

*Attanopada.*

3rd Vakkhate, vakkhis-	Vakkhante, vakkhis-
sate	sante
2nd Vakkhase, vakkhis-	Vakkhavhe, vakkhis-
sase	savhe
1st Vakkhaṇ, vakkhiṣṣaṇ	Vakkhāmhe, vakkhis-
	sāmhe

## Examples. Group 4

1. "So'haṇ ajja kathaṇ *vajjam* :  
'Ahaṇ nicco'mhi, sassato' ". *Theg. v. 1200.*

2. "Ehi, sārathi, gacchāhi,  
Rathanṇaṇṇi nīyātayāhaṇṇi ;  
Ārogyaṇṇa brāhmaṇṇi vājja :  
Pabbajito dāni brāhmaṇo". *Thig.* v. 323.
3. (a) "Vandanaṇṇa dāni vājja  
Lokaṇāthaṇṇa anuttaraṇṇa". *Thig.* v. 307.  
(b) "Vandanaṇṇa dāni te vājja  
Lokaṇāthaṇṇa anuttaraṇṇa". *Ibid.* v. 308.
4. Na t'āhaṇṇa sakkomi vitthārena dhammaṇṇa desetuṇṇa ;  
api ca te saṅkhittena atthaṇṇa vakkhāmi". *V.M.* 40.
5. (a) "Tumhe hiyo amhākaṇṇa gehe kiñci aladdha  
yeva labhimha ti avocuttha". *Samp.* i, 37.  
(b) "Ath'etaṇṇa paṭisaṇṇhāraṇṇa upādāya evam  
avocumha ti". *Ibid.* i, 37.
6. "Tena samayena Buddhho Bhagavā Uruvelāyaṇṇa  
viharaṇṇi na jja Neraṇṇjara ya tīre bodhirukkhamule".  
*V.M.* 1.
7. "Najjo yathā nara-gaṇa-saṅghasevitā  
Puthū savanti upayanti sāgaraṇṇa". *A.* ii, 55.
8. "Ārāmacetyā vanacetyā,  
Pokkharāṇṇo sunimmitā,  
Manussa-rāmaṇeyyassa  
Kalaṇṇa nāgghanti soḷasiṇṇa". *S.* i, 233.
9. "Ekapaṇṇo ayaṇṇa rukkho,  
Na bhūmyā caturaṇṇgulo". *J.* i, 508.
10. "Tato ratyā vivasāne suriyuggamaṇṇa pati  
Indo Brahmā ca āgantvā maṇṇa namassisva  
pañjali". *Theg.* v. 517.
11. "Atha kho Kosinārakā Mallā āyasantaṇṇa Anu-  
ruddhaṇṇa etad avocaṇṇa". *D.* ii, 163.

12. "Upajjhāyo maṇ *avacāsi* :  
Ito gacchāmi Sīvaka". *Theg. v. 14.*
13. "Papaṇ ca udapānaṇ ca ye dadanti upassayaṇ  
Tesaṇ divā ca *ratto* ca sadā puññaṇ pavad-  
dhati". *S. i, 33.*
14. "Najjāyo supatitthāyo, soṇṇavāluka-santhatā  
Acchā savanti ambūni, maccha-gumba-nise-  
vitā". *J. vi, 278.*
15. "Evaṇ ca *vadehi* : 'Sādhū kira *bhavam* Ānando  
yena Subhassa māṇavassa Todeyyaputtassa nivesanaṇ,  
ten'upasaṅkamatu". *D. i, 204.*
16. "Atha kho so māṇavako . . . Subhaṇ māṇavaṇ  
Todeyyaputtaṇ etad *avoca* : *Avocumha* kho mayaṇ  
*bhoto* vacaṇena taṇ *bhavantaṃ* Ānandaṇ". *Ibid, i, 204.*
17. "Yaṇ hi kayirā taṇ hi *vade* ;  
Yaṇ na kayirā na taṇ *vade*". *Theg. v. 226.*
18. "Mā maṇ āyasmanto kiñci *avacuttha* kalyāṇaṇ  
vā pāpakaṇ vā ; aham p'āyasmante na kiñci *avkkhāmi*  
kalyāṇaṇ vā pāpakaṇ va". *Pārājika-Pāli.*
19. "Mā āyasmā attānaṇ avacaṇiyaṇ akāsi, . . .  
āyasmā pi bhikkhū *vadetu* sahadhammena ; bhikkhū pi  
āyasmantaṇ *vakkhanti* sahadhammena". *Ibid.*

#### Glossary. Group 4

1. How I am able to say now : "I am permanent",  
"I am eternal?"
2. Come here, charioteer, go and hand over this  
carriage (to my wife), and inform her that I am in good  
health and have become a monk.

3. (a) Now, express my homage to the Supreme Lord of the world.

4. (a) *Tāhaṃ* = te + ahaṃ.

(b) *Attahaṃ vakkhāmi*, I will explain what is essential.

5. *Ītaṃ paṭisanthāraṃ upādaya*, on account of this friendly treatment.

7. (a) *Naragaṇa-saṅgha-sevitā*, frequented by many groups of people. (b) *Puthu savantī*, flowing separately.

The translation of these lines in the *Gradual Sayings* (ii, 64), purports a different meaning. It is as follows:—

“As rivers bearing multitudes of men  
Flow broadly down to that ocean come”.

They have translated *nara . . . sevītā* as “bearing multitudes of men”, but I translate this compound word as “frequented by many groups of people”.

8. Even a great number of pleasant parks, groves, and beautifully built ponds are not worth one sixteenth part of the beauty (or amiability) of a person.

In the *Kindred Sayings* these lines are translated as follows:—

“The varied beauties of the park, the grove,  
Or lakes of lotuses and lovely line

For man's enjoyment are of little worth”. *K.S.* i, 297.

Here they have taken *manussa-rāmaṇeyyassa* as “for man's enjoyment”. This is not in accordance with the explanation of the word in its commentary. It is explained as “manussaramaṇīya-bhāvassa”. *C.S.* i, 351.

10. (a) *Ratīyā vivasāne*, at the end of the night.

(b) *Suriyu . . . pati*, at sunrise. Indeclinable *pati* governs the accusative.

(c) *Pañjali*, having raised the hands together in salutation.

13. (a) *Papā* is a place to provide water for the thirsty pedestrians.

(b) *Upassaya*, a dwelling place.

14. (a) *Supatittha*, having safe landing or bathing places.

(b) *Soṇṇavāluka-santhatā*, strewn with golden sand.

(c) *Ambūni savanti*, carry water.

17. Let him talk of what he should do, and let not of that which he should not do.

18. *Kiñci kalyāṇaṃ vā pāpakaṃ vā*, anything good or bad.

19. (a) *Mā avacaṇīyaṃ akāsi*, do not make yourself unexhortable.

(b) *Sahadhammena*, in accordance with the Law or reason.

27. Declension of the neuter noun *Kamma*  
(= action ; good or bad).

	SINGULAR	PLURAL
<i>Nom.</i>	Kammaṇ	Kammā, kammāni
<i>Acc.</i>	Kammaṇ	Kamme, kammāni
<i>Ins.</i>	Kammunā, kamma- nā, kammena	Kammehhi, kammehi
<i>Dat.</i>	} Kammuno, kammassa, Kammānaṇ	
<i>Gen.</i>		
<i>Abl.</i>	Kammunā, kamma- mhā, kammasmā	Kammehhi,—ehi

## SINGULAR

## PLURAL

**Loc.** Kamme, kammani, Kammesu  
kammamhi,—  
smiṇ

**Voc.** Kamma Kammā, kammāni

*Camma, ghamma, vesma, bhasma and paṃsu* have a loc. sing. ending in *-ni* as that of *kamma*.

28. Two nouns *ubhaya* (= both) and *ubha* (= both) are included in the Pronouns. But *ubha* has only plural forms and some of them are peculiar only to itself. The nom. plural *ubho* is derived from Skt. dual *ubhau*.

Declension of *Ubha* (= both). *Plural only*.

Nom. } Ubho	Dat. } Ubhinnaṇ
Acc. }	Gen. }

Ins. } Ubhobhi, ubhohi	Loc. Ubhosu
Abl. }	

Similar in all genders.

29. *Kati* (= how many) also have only plural forms and similarly declined in all genders.

Nom. } Kati	Dat. } Katinaṇ
Acc. }	Gen. }

Ins. } Katibhi, katīhi	Loc. Katisu
Abl. }	

Note—*Katipaya* (= some) is differently declined in different genders and numbers.

30. Conjugation of *Dā* (to give).

Active, *Parassapada* forms are given.

## PRESENT

3rd Dadāti, deti

Dadanti, denti

SINGULAR	PLURAL
2nd Dadāsi, desi	Dadātha, detha
1st Dadāmi, demi, dammi	Dadāma, dema, damma

## IMPERATIVE

3rd Dadātu, detu	Dadantu, dentu
2nd Dadāhi, dehi	Dadātha, detha
1st Dadāmi, demi, dammi	Dadāma, dema, damma

## POTENTIAL

*Parassapada.*

3rd Dade, dadeyya, deyya, dajjā, dajjeyya	Dadeyyuṇ, dajjeyyuṇ, deyyuṇ, dajjuṇ
2nd Dadeyyāsi, deyyāsi, dajjāsi, dajjeyyāsi	Dadeyyātha, dajjey- yātha, deyyātha, dajjātha
1st Dadeyyāmi, dajjey- yāmi, dajjāmi	Dadeyyāma, dajjey- yāma, dajjāma

*Attanopada.*

3rd Dadetha, dajjetha	Daderañ, dajjerañ
2nd Dadetho, dajjetho	Dadeyyavho, dajjavho
1st Dadeyyañ, dajjaṇ	Dadeyyāmhe, dajjā- mhe

## IMPERFECT

*Parassapada.*

3rd Adadā, adā	Adadu, dadu
2nd Adado, ado	Adadattha, adattha
1st Adadaṇ, adaṇ	Adadamhā, adamhā

*Attanopada.*

3rd Adadattha, adattha	Adadatthuṇ, adatthuṇ
2nd Adadase	Adadavhaṇ
1st Adadiṇ	Adadamhase

## AORIST

## SINGULAR

3rd Adadi, dadi, adāsi

2nd Adado, dado, adāsi

1st Adadiṇ, dadiṇ, adāsiṇ

## PLURAL

Adadiṇsu, dadiṇsu,  
adaduṇ, daduṇ,  
adaṇsu.

Adadattha, adattha

Adadimha, —hā ; da-  
dimha, —hā ; ad-  
amha, adāsimha

## FUTURE

3rd Dadisseati, dassati

2nd Dadissasi, dassasi

1st Dadissāmi, dassāmi,  
dassan

Dadissanti, dassanti

Dadissatha, dassatha

Dadissāma, dassāma

## CONDITIONAL

3rd Adadissā, dadissā,

2nd Adadissee, dadisse

1st Adadissan, dadissan

Adadissanṇsu, dadis-  
saṇsuAdadissatha, dadis-  
sathaAdadissamhā, dadis-  
samhā

## Examples. Group 5

1. “ *Ubho* khañjā, *ubho* kuṇī, *ubho* visamacakkhulā,  
*Ubhinnaṃ* piḷakā jātā ; nāhaṇ passāmi Illisaṇ ”.  
*J. i*, 353.

2. “ *Vāriṇ* yathā *ghammani* ghammatatto  
*Vacā*’bhikaṇkhāmi, sutan pavassa ”. *SN. v*.  
353 ; *Theg. v*. 1273.

3. “ *Etāhaṇ*, bhante, *Veḷuvanaṇ* uyyānaṇ *Buddha-*  
*pamukhassa saṅghassa dammi* ”. *V.M.* 39.



4. "Dehi, je Ambapāli, amhākaṇ etaṇ bhattaṇ sata-sahassenā" ti. "Sace pi me ayyaputtā Vesāliṇ sāhāraṇ dajjeyyuraṃ, n'eva dajjā'haṇ taṇ bhattaṇ" ti. *V.M.* 232. *D.* ii, 96.

5. "Kati jāgarataṇ, suttā? Kati suttesu jāgarā? Katihi rajam ādeti? Katihi parisujjhati?" *S.* i, 3.

6. "Disvāna taṇ Devadevaṇ Tiṇamuttḥiṇ adās'ahaṇ". *Apa.* 454.

7. "Ekanavute ito kappe yaṇ phalaṇ adadiṃ tadā, Duggatiṇ nābhijānāmi; phaladānassa'idan phalaṇ". *Apa.* 449.

8. "Atha brāhmaṇo: 'yaṇ nūnāhaṇ yaṇ me tīhi māsehi dātabbaṇ siyā taṇ sabbaṇ ekadivassen'eva dadeyyaṇ' ti cintetvā 'Adhivāsetu me bhavaṇ Gotamo' ti ādim āha". *Samp.* i, 199.

9. "So gehaṇ gantvā pucchi: 'Tassa pabbajitassa kiñci adatthā?' ti. 'Na kiñci adamhā' ti". *Ibid.* i, 37.

10. "Yattakaṇ tulitā esā tuyhaṇ dhītā Anopamā, Tato atṭhagunaṇ dassaṃ hiraññaṇ ratanāni ca". *Thig.* 153.

11. "Dibbagandhaṇ, pavāyantaṇ Yo me pupphagghiyaṇ adā". *Apa.* 102.

12. (a) "Kassako kammanā hoti; Sippiko hoti kammanā". *S.N.* v. 651

(b) "Kammunā vasalo hoti; Kammunā hoti brāhmaṇo". *S.N.* v. 136.

13. "Vejjo evaṃ āha: 'Mā kir' ayye pure kiñci adāsi; yadā arogā ahosi tadā yaṇ iccheyyāsi taṇ dajjeyyāsi". *V.M.* 271.

14. "Parisussati khippam idaṃ kalebaraṃ  
Pupphaṃ yathā *paṃsuni* ātape kataṃ". J.  
ii, 436-8.
15. "Buddho ca me varaṃ *dajjā*,  
So ca labbhettha me varo". *Theg. v.* 468.
16. "Yaṃ tvaṃ apāyesi bahū manusse  
Pipāsīte *ghammani* samparete,  
Taṃ te purāṇaṃ vata sīlavattaṃ  
Suttappabuddho'va anussarāmi". S. i, 143.
17. "So pi tesāṃ gatabbhāvaṃ ñatvā vaccaakuṭṭiyā  
padaraṃ vivaritvā oruḃha *ubho* hatthehi ālumpakāraṃ  
gūthaṃ khādi". *DhA.* ii, 55.
18. "Appamatto *ubho* atthe  
Adhigaṇhāti paṇḍito". S. i, 87.
19. "Tam addasa Mahābrahmā  
Nisinnaṃ *samhi vesmani*". J.V. 60.
20. "Māno hi te, brāhmaṇa, khāribhāro,  
Kodho dhūmo, *bhasmani* mosavajjaṃ". S. i,  
169.

### Glossary. Group 5

1. Both are lame, both are crooked handed and squint-eyed, both have warts or wens ; therefore I am not able to distinguish the right person, Illisa.
2. (a) *Sutaṃ pavassa*, preach the Norm.  
(b) "As for the cool waters when by heat we suffer,  
Thy word we wait for :—rain that we may hear". *Ps. B.* 410.
3. (a) *Etāhaṃ* = etaṃ + ahaṃ.  
(b) *Buddha* . . . *saṅghassa*, to the community of monks headed by the Buddha.

4. (a) *Bhataṁ* here means not the food but the (invitation for) the meal.

(b) *Sace pi . . .* My lords, were you to offer Vesālī together with its sources of revenue, I would not give up that feast.

(c) *Dajjāham* = *dajjaṇ* + *ahaṇ*.

5. How many are sleeping among the wake ? How many are awake among the sleeping ? Through how many ways does one become unclean ? And through how many is one purified ?

6. (a) *Devadevaṁ*, God of gods, i.e. the Exalted One.

(b) *Adāsaham* = *adāsiṇ* + *ahaṇ*.

8. *Yaṁ nāna aham*, what if I were to.

10. *Tulitā*, estimated or weighed.

“ . . . whatever she weighs,

Anopamā thy daughter, I will give

Eightfold that weight in gold and gems of price”. *Ps. S.* 86.

11. (a) *Dibbagandaṁ pavāyantaṁ*, diffusing heavenly odours.

(b) *Pupphagghiya*, a post decorated with festoons or garlands.

13. (a) *Mā pure kiñci adāsi*, do not give anything beforehand.

(b) *Yadā arogā ahosi*, when you will be recovered from the illness. (Here the Aorist is used in the future sense).

14. *Parisussati*, withers.

15. “ Let but the Buddha grant one boon to me,  
And if that boon were mine, ”

16. "When many men, thirsty and heat-tormented,  
Thou in the past gavest to drink (and saved  
them):  
Lo! this was thy 'rites and good works afore-  
time'.  
As one from sleep newly awaked I remember".  
K.S. i, 181.
17. (a) *Padaraṃ vivaritaṃ*, having opened the board  
(covering the pit).  
(b) *Ālumpakāraṃ*, taking in lumps.
18. A wise and diligent person wins the, twofold  
advantages: (that which is good in this life and good in  
life to come).
19. *Samhi vesmani*, in his own mansion.
20. (a) *Khāribhāra*, a burden carried in a pingo  
(= basket).  
(b) *Bhaṣmani mosavajjaṃ*, speaking of untruth  
is compared with ashes.

### PECULIARITIES OF SOME ADJECTIVES AND PRONOUNS

31. The three adjectives *ekacca*, *ekatiya* and *ekac-  
ciya*,\* all having the meaning "some", are to be  
declined as follows:—

#### MASCULINE

	SINGULAR	PLURAL
Nom. (a)	Ekacco	Ekacce
(b)	Ekacciyo	Ekacciyā
(c)	Ekatiyo	Ekatiyā

\*All are phonetic variants of the same Skr. *ekatya*.

	SINGULAR	PLURAL
Acc. (a)	Ekaccaṇ	Ekacce
(b)	Ekacciyaṇ	Ekacciye
(c)	Ekatiyaṇ	Ekatiye
	and so on like <i>Nara</i> .	

## FEMININE

Nom. (a)	Ekaccā	Ekaccā, ekaccāyo
(b)	Ekacciyā	Ekacciyā, ekacciyā- yo
(c)	Ekatiyā	Ekatiyā, ekatiyāyo
	and so on like <i>Vanitā</i> .	

## NEUTER

Nom. } (a)	Ekaccaṇ	Ekaccāni
Acc. }	(b) Ekacciyaṇ	Ekacciyāni
	(c) Ekatiyaṇ	Ekatiyāni
	and so on like <i>Nayana</i> .	

They have no Vocative forms.

32. Declension of *Amu* (= such and such).

## MASCULINE

Nom.	Asu, asuko, amu, amuko	Amū, asukā, amukā
Acc.	Asukaṇ, amukaṇ, amuṇ	Amū, asuke, amuke
Ins.	Amunā, amukena, asukena	Amū bhi, amūhi, amukebhi, —ehi; asukebhi, —ehi
Dat. } Gen. }	Amuno, amussa, asukassa, amukassa	Amūsāṇ, amūsāṇaṇ, asukāṇaṇ, amukā- naṇ

	SINGULAR	PLURAL
<i>Abl.</i>	Amunā, amumhā, amusmā, asu- kamhā, —smā, amukamhā, — smā	Amūbhi, amūhi, asu- kebhi, —ehi ; amu- kebhi, —ehi
<i>Loc.</i>	Amumhi, amusmiṇ, amukamhi, —as- miṇ, asukamhi, —smiṇ	Amūsu, asukesu, amukesu

## FEMININE

<i>Nom.</i>	Asu, asukā, amu, amukā	Amū, amuyo, asu- kāyo, amukāyo
<i>Acc.</i>	Amuṇ, asukaṇ, amukaṇ	Amū, amuyo, asu- kāyo, amukāyo
<i>Ins.</i>	} Amuyā, asukāya, amukāya	Amūbhi, amūhi, asu- kābhi, —āhi, amu- kābhi, —āhi
<i>Abl.</i>		
<i>Dat.</i>	} Amussā, amuyā, asukāya, amukāya	Amūsaṇ, amūsānaṇ, asukānaṇ, amu- kānaṇ
<i>Gen.</i>		
<i>Loc.</i>	Amussaṇ, amuyaṇ, asukāya, —yaṇ, amukāya, —yaṇ	Amūsu, asukāsu, amukāsu

## NEUTER

<i>Nom.</i>	} Aduṇ, asukaṇ, amukaṇ	Adūni, asukāni, amukāni
<i>Acc.</i>		

The remainder is like that of Masculine.

33. Conjugation of *disa* (to see).

*Disa* is often changed to *passa* or *dakkha*.\* The

\* *Dakkha* is derived as a base from the Skt. future stem *drakṣya-*

original form of this is almost absent in the Active Voice.  
*Active, Parassapada forms only are given.*

## PRESENT

## SINGULAR

- 3rd Passati, dakkhati  
 2nd Passasi, dakkhasi  
 1st Passāmi, dakkhāmi

## PLURAL

- Passanti, dakkhanti  
 Passatha, dakkhatha  
 Passāma, dakkhāma

So on to be carried like *paca*.

There is no difficulty in constructing Imperative and Optative forms.

## IMPERFECT

- |   |                                      |
|---|--------------------------------------|
| 3rd Addasā, addakkhā,<br>apassā, adissā | Addakkhu, —khuṇ,<br>addasun, apassun |
| 2nd Addakkho, apasso                    | Addakkhittha, apassittha             |
| 1st Addakkhaṇ, apassaṇ                  | Addakkhamhā, apasamhā                |

## AORIST

- |   |   |
|---|---|
| 3rd Apassi, passi, adak-<br>khi, dakkhi, addak-<br>khi, addasāsi    | Apassisu, passisu,<br>adakkhisu, dak-<br>khisu, addasaṇsu,<br>addasun |
| 2nd Addakkho, apassi,<br>passi                                      | Apassittha, passittha,<br>adakkhittha, dakkhittha                     |
| 1st Apassiy, passiy, ad-<br>dakkhiy, dakkhiy,<br>addasaṇ, addasāsiy | Apassimha, passimha,<br>adakkhimha, dakkhimha                         |

## FUTURE

- |  |   |
|--|---|
| 3rd Passissati, dakkhiti,<br>dakkhissati | Passissanti, dakkhinti,<br>dakkhissanti |
|--|---|

## SINGULAR

## PLURAL

2nd Passissasi, dakkhisi,  
dakkhissasi

Paassissatha, dakkhis-  
satha

1st Passissāmi, dakkhi-  
ssāmi

Passissāma, dakkhi-  
ssāma

## Examples. Group 6

1. "Divāvihārā nikkhamma Gijjhakūṭamhi pab-  
bate  
*Addasaṃ* virajaṃ Buddhaṃ bhikkhusaṅgha-  
purakkhataṃ". *Thig. v.* 108.
2. "Addasa brāhmaṇo Buddhaṃ  
Vippamuttaṃ nirūpadhiṃ". *Thig. v.* 320.
3. "So addasāsi Sambuddhaṃ  
Nadiṃ Nerañjaram pati". *Thig. v.* 309.
4. "Nadato parisāyaṃ te vādi-dappāpahārino  
Ye te dakkhanti vadanāṃ dhaññā te narapuñ-  
gava". *Apa.* 533.
5. "Na vissase ekatiyesu evaṃ  
Agārīsu pabbajitesu cā pi". *Theg. v.* 1009.
6. "Saccaṃ kir'evam āhaṃsu narā ekacciya idha  
Kaṭṭhaṃ uplāvitaṃ seyyo; na tv'ev'ekacciyo  
naro". *J. i.* 326.
7. "Ahaṃ asuko, asukassa nātako, suhado ti ādīni  
vatvā sallapante pi tena saddhiṃ kathā na kātabbā".  
*Abhayatthera. Rasavāhini.*
8. "Tena kho pana samayena Bhagavā parito parito  
janapadesu paricārake abbhatīte kālakate uppattīsu  
vyākaroti . . . asu amutra uppanno, asu amutra uppanno  
ti". *D. ii.* 200.



9. "Gopālako sāyaṇhasamayaṇ sāmikānaṇ gāvo niyyādetvā iti paṭisañcikkhati: Ajja kho gāvo *am-usmiñ* ca *amusmiñ* ca padese carisū ti". *A. i, 205.*

10. "Ambho purisa, na tvaṇ *addasa* manussesu tatiyaṇ devadūtaṇ pātubhūtaṇ ti?" So evam āha: "Nāddasaṃ, bhante" ti. *A. i, 140.*

11. "Sataṇ eke sahaṣṣānaṇ amanussānaṃ *addasum*; App'eke'nantam *addakkhum*, . . . disā sabbā phuṭṭā *ahu*". *D. ii, 256.*

12. "Adamsu te mam'okāsaṇ sodhetuṇ añjasaṇ tadā". *Bud. 13.*  
"Vicinanto tadā *dakkhiṃ* dutiyaṇ silapāramaṇ".  
*Ibid. 13.*

13. "Aniccaṇ aniccato 'ddakkhum,  
Dukkham *addakkhu* dukkhato". *A. ii, 52.*

14. "Idha bhikkhave *ekaccassa* puggalassa appakaṇ suttaṇ hoti". *A. ii, 7.*

15. "Yo sukhaṇ dukkhato 'ddakki,  
Dukkham *addakki* sallato". *S. iv. 207.*

16. "Ye pi hi keci bhikkhave anāgataṃ addhānaṇ taṇ aniccato *dakkhinti*, dukkhato *dakkhinti*, . . . te taṇhaṇ pajahissanti". *S. ii, 110.*

17. "Sace pi dasa pajjote dhārayissasi, Kassapa,  
N'eva *dakkhiṃ* rūpāni, cakkhu hi'ssa na vijjati". *S. i, 199.*

18. "Itthi pi hi *ekacciyā* seyyo posā, janādhipa,  
Medhāvini sīlavatī sassudevā patibbatā".  
*S. i, 86.*

### Glossary. Group 6

1. *Divāvihārā*, from the seclusion at noon.
2. (a) *Vip̐pamutta*, freed from the bonds (that bring about rebirth).

(b) *Nirūpadhi*, who has passed all conditions of rebirth.

3. *Nadīm . . . pati*, on the banks of the river Ner-añjarā. *Pati* governs the accusative.

4. (a) *Vāḍidappāpahārī*, one who removes the pride of the antagonists.

(b) *Narapungava*, the noblest of men. *Pungava* is a bull, in compounds it gives the meaning "noble", or "highest".

5. "Some souls there be on whom none should rely,  
Be the housefolk, or e'en among recluses".  
*Ps. B. 347.*

6. *Uplāvita*, floating on or carried by a stream.

8. Now at that time the Exalted One was wont to make declarations as to the rebirths of such followers (of the doctrine) as had passed away in death, in the countries round about on every side, saying: Such a one has been reborn there, and such a one there.

9. *Iti paṭisañcikkhati*, contemplates thus.

11. Some saw a hundred thousand of the spiritual beings, and some others saw an infinite number of them; all directions were crowded (with them).

13. They saw the impermanent as being such, and misery as being misery.

14. *Suta*, here is learning.

15. Who has seen the pleasure as an ill, and the pain as a piercing dart.

17. He will not see the objects, Kassapa, even if you were to light ten lamps, because he has no eyes to see.

18. (a) *Posā seyyo*, superior to a man. Here *seyyo* is an indeclinable.

(b) *Sassudevā*, (a woman) who considers her mother-in-law as a deity.

(c) *Patibbatā*, a devoted wife.

### 34. Declension of the Interrogative Pronoun

*Kiñ* (what? which?).

#### MASCULINE

	SINGULAR	PLURAL
Nom.	Ko	Ke
Acc.	Kaṇ	Ke
Ins.	Kena	Kebhi, kehi
Dat.	Kassa, kassa, kassa- ssa	Kesaṇ, kesānaṇ
Gen.		
Abl.	Kamhā, kasmā	Kebhi, kehi
Loc.	Kamhi, kasmiṇ, kimhi, kismiṇ	Kesu

#### FEMININE

Nom.	Kā	Kā, kāyo
Acc.	Kaṇ	Kā, kāyo
Ins.	Kāya	Kābhi, kāhi
Abl.		
Dat.	Kassā, kassā, kāya	Kāsaṇ, kāsānaṇ
Gen.		
Loc.	Kassā, kāya, kassaṇ, kissaṇ, kāyaṇ	Kāsu

#### NEUTER

Nom.	Kaṇ, kiṇ	Ke, kāni
Acc.		

The rest are similar to those of the Masculine.

35. *Koci* (someone), *keci* (some persons), etc. are formed by adding the indefinite interrogative particle *ci* to *Kim* together with its case endings.

*Canā*, another particle of the same kind, is seen added only to the Nom. and Acc. forms of *Kim*. Both these are added sometimes to some other interrogative stems, e.g. *kadāci*, *kudācana*.

### Declension of *Koci* (some one).

#### MASCULINE

	SINGULAR	PLURAL
Nom.	<b>Koci</b>	<b>Keci, kecana</b>
Acc.	<b>Kaṇci, kiṇci, kiṇca-</b> <b>naṃ</b>	<b>Keci, kecana</b>
Ins.	<b>Kenaci</b>	<b>Kehici</b>
Dat.	<b>Kassaci</b>	<b>Kesaṇci</b>
Gen.		
Abl.	<b>Not found</b>	<b>Kehici</b>
Loc.	<b>Kamhici, kasmīci,</b> <b>kismici, kismīci</b>	<b>Kesuci</b>

#### FEMININE

Nom.	<b>Kāci</b>	<b>Kāci</b>
Acc.	<b>Kaṇci, kiṇci</b>	<b>Kāci</b>
Ins.	<b>Kāyaci</b>	<b>Kāhici</b>
Abl.		
Dat.	<b>Kāyaci, kassāci</b>	<b>Kāsaṇci</b>
Gen.		
Loc.	<b>Kāyaci, kāyaṇci</b> <b>kassāci</b>	<b>Kāsuci</b>

#### NEUTER

Nom.	<b>Kiṇci</b>	<b>Kānici</b>
Acc.		

and so on like those of the Masculine.

36. Conjugation of *Ñā* (to know).

Being of the 5th conjugation, Kiyādigapa, this root takes the conjugational sign *nā*. The root is often changed to *jā*, sometimes to *jañ*, and seldom to *nā*.

*Active, Parassapada forms only are given.*

## PRESENT

SINGULAR	PLURAL
3rd Jānāti	Jānanti
2nd Jānāsi	Jānātha
1st Jānāmi	Jānāma

Imperative forms *jānātu*, etc. are not difficult to be formed.

## POTENTIAL

The inflection *eyya* after *ñā* is sometimes changed to *iyā* or *ñā*.

3rd Jāniyā, jaññā, jāneyya	Jāneyyū
2nd Jāneyyāsi	Jāneyyātha
1st Jāneyyāmi	Jāneyyāma

## AORIST

Here the conjugational sign *nā* is sometimes dropped.

3rd Ajāni, jāni, aññāsi	Ajāniṣu, jāniṣu, añ- ñāsu
2nd Ajāno, jāno	Ajānittha, jānittha
1st Ajāniṇ, jāniṇ, aññāsiṇ	Ajānimha, jānimha

## FUTURE

3rd Jānissati, ñassati	Jānissanti, ñassanti
2nd Jānissasi, ñassasi	Jānissatha, ñassatha
1st Jānissāmi, ñassāmi	Jānissāma, ñassāma

**37. Conjugation of *Brū* (to say).**(Conjugational sign of which is *a*).*Active, Parassapada forms only are given.***PRESENT**

SINGULAR	PLURAL
3rd <i>Brūti, bravīti, bruvīti</i>	<i>Bruvanti</i>
2nd <i>Brūsi</i>	<i>Brūtha</i>
1st <i>Brūmi</i>	<i>Brūma</i>

**IMPERATIVE**

3rd <i>Bruvatu</i>	<i>Bruvantu</i>
2nd <i>Brūhi</i>	<i>Brūtha</i>
1st <i>Brūmi</i>	<i>Brūma</i>

**POTENTIAL**

3rd <i>Bruve, bruveyya</i>	<i>Bruveyyaṇ</i>
2nd <i>Bruveyyāsi</i>	<i>Bruveyyātha</i>
1st <i>Bruveyyāmi</i>	<i>Bruveyyāma</i>

**INDEFINITE**For *brū* sometimes *āha* is substituted.

3rd <i>Āha</i>	<i>Āhu, āhaṇsu</i>
2nd <i>Brave</i>	<i>Bravittha</i>
1st <i>Bravaṇ</i>	<i>Bravimha</i>

**IMPERFECT**

3rd <i>Abravā</i>	<i>Abravū</i>
2nd <i>Abravo</i>	<i>Abravittha</i>
1st <i>Abravaṇ</i>	<i>Abravamhā</i>

**AORIST**

3rd <i>Abravi</i>	<i>Abravaṇ</i>
2nd <i>Abravo</i>	<i>Abravittha</i>
1st <i>Abraviṇ</i>	<i>Abravimhā</i>

## FUTURE

SINGULAR	PLURAL
3rd Bravissati	Bravissanti
2nd Bravissasi	Bravissatha
1st Bravissāmi	Bravissāma

## CONDITIONAL

3rd Abravissā	Abravissansu
2nd Abravisse	Abravissatha
1st Abravissag	Abravissamhā

## Examples. Group 7

1. "Atthi nu kho, bhante, *kiñci* rūpaṃ . . . *kāci* vedanā . . . *kāci* saññā . . . *keci* saṅkhārā . . . *kiñci* viññāṇaṃ niccaṃ dhuvāṃ sassaṭaṃ !" S. iii, 147.
2. "Kim su chetvā sukhaṃ seti ?  
Kim su chetvā na socati ?  
~~Kissassa~~ ekadhammassa  
Vadhaṃ rocesi Gotama !" S. i, 41.
3. "Tassa mayhaṃ, bhikkhave, etad ahosi : Kim-  
hi nu kho sati jarāmaranaṃ hoti ? Kim paccayā jarā-  
maranaṃ ? ti". S. ii, 104.
4. "Evaṃ vilapamāṇaṃ taṃ Ānandaṃ āha Gotamī :  
'Na yuttaṃ socituṃ putta, hāsa-kāle upaṭṭhite".  
Aps. 534.
5. "Allavatthā allasirā sabbe'va pañjalikātā  
Buddhassa pāde nipatitvā idaṃ vacanam  
*abravun*". Aps. 46.
6. "Tava ratanavarassa dhammaṃ sutvā  
Karissāmi ti ca bruvittha Chatto". V. V. p. 52.

7. "Evañ ce taṇ jano jaññā, yathā jānāmi taṇ ahaṇ,  
Ārakā parivajjeyya gūthaṭṭhānaṇ va pāvuse".  
*Theg. v. 1153.*
8. "Yaṇ tvaṇ kāmaratiṇ brūsi,  
Aratī dāni sā mama". *Thig. v. 58, 141, 234.*
9. "Vutṭhahitvā samādhimhā Satthā loke anuttaro  
Mama kammaṃ pakittento idaṇ vacanam  
abravi". *Apa. 69.*
10. "Kim etaṇ bhavaṇ Gotamo āha ? Puna bhavaṇ  
Gotamo bravitū ti". *D. i, 95.*
11. "Pupphāsanaṇ paññāpetvā sādhu-cittaṇ mano-  
ramaṇ  
Narasārathinaṇ aggaṇ idaṇ vacanam abra-  
viṃ". *Apa. 69.*
12. "Ye kho keci kāyena duccaritaṇ caranti, . . .  
tesaṇ appiyo attā ; kiñcā pi te evaṇ vadeyyaṃ : ' piyo  
me attā'ti ; aha kho tesaṇ appiyo attā ; taṇ kiṃ  
hetu ? " *S. i, 72.*
13. "Atha kho Bhagavā imaṇ udānaṇ udānesi :  
aññāsi vata bho Koṇḍañño, aññāsi vata bho Koṇ-  
ḍañño'ti". *V.M. 12.*
14. "Yathā-katham pana tvaṇ bhikkhu mayā  
saṅkhittena bhāsitaṇ vitthārena atthaṇ ājānāsi ti ?"  
*S. iii, 75.*
15. "Atha Bhagavā kiṃciṇcā eva pakaraṇe bhik-  
khusaṅghaṇ paṇāmetvā pubbaṇhasamayaṇ nivāsetvā  
patta-cīvaram ādāya Kapilavatthuṇ piṇḍāya pāvisi".  
*S. iii, 91.*
16. "Eko va Bhagavā tasmaṇ samaye viharitukāmo  
hoti, na Bhagavā tasmaṇ samaye kenaci anubandhitab-  
bo". *S. iii, 95.*



17. Jetṭhaka-pesakārassa bhariyā kenacid eva karaniyena Bārāṇasīṇ gacchantī te paccoka-Buddhe disvā vanditvā : ' *Kiṃ* bhante, avelāya āgatatthā ? ' ti pucchi ". *DhA.* i, 290.

18. " Yassa *kassaci*, *Ānanda*, cattāro iddhipādā bhāvitā bahulīkatā, . . . so ākaṅkhamāno kappajj vā tiṭṭheyya, kappāvasesajj vā ". *D.* ii, 103.

19. " Paṇḍitā h'āvuso, manussā vīmaṇsakā : *kisimim* paṇ'āyasmantānaṇ chandarāga-vinayakkhāyī satthā ti ". *S.* iii, 7.

20. " Ye *keci* pupphagandhā, vassikaṇ tesajj aggam akkhāyati ". *S.* iii, 153.

### Glossary. Group 7

1. Pray, lord, is there any material form, any feeling, any perception, any activities that are stable, unchanging and eternal ?

2. (a) *Kissassa ekadhammassa*, of what a single thing.

(b) *Vadham*, destruction.

3. Then, brethren, this came to me :—What now being, does decay and death come to be ? What conditions decay and death ?

4. *Hāsakāle upaṭṭhite*, when occasion to be joyful has come.

5. (a) *Allavattā allasirā*, with wet clothes and hair.

(b) *Pañjalīkatā*, raising their clasped hands (in salutation).

6. *Tava ratanavarassa*, of thou who art likened to a precious gem.

7. " Did but folk know thee as thou art, as I  
Do know thee, they would shun thee from afar  
As they would shun a cesspool in the rains".  
*Ps. B. 384.*
8. (a) *Kāmarati*, enjoyment of sensual pleasures.  
(b) *Arati*, non-attachment.
9. (a) *Vuṭṭhahitvā samādhimhā*, having roused  
himself from trance.  
(b) *Pakittento*, praising or describing.
11. (a) *Sādhucittam*, well-decked.  
(b) *Narasārathinam aggam*, the highest of those  
who train the people.
12. They who act wrongly in deed, for them the self  
is not dear ; even though they were to say : ' Dear to  
us is the self ', nevertheless the self is for them not dear.
13. *Udānam udānesi*, uttered a joyful utterance.
14. *Yathā katham*, in what way? How so then?
15. Then the Exalted One, having condemned the  
Order of brethren for some offence, robed himself in the  
forenoon, took bowl and robe and entered Kapilavat-  
thu for alms.
17. *Kenacid eva karaṇīyena*, with some business.
18. Ānanda, whosoever has developed and practised  
the four paths to *Iddhi*, he, should he desire it, could  
remain for an aeon or for that portion of the aeon which  
had yet to run.
19. Friends, the wise men of an inquiring mind will  
ask : " In what does your reverences' master teach of  
the restraining of desire and lust ?"

## MORE DETAILS ABOUT NUMERALS

38. (a) The numerals from *dvī* up to *aṭṭhāraśa* are of all genders and have only the plural forms.

(b) From *ekūnavīsati* (= 19) up to *nava-navuti* (= 99) they are feminine and have only the singular form. So are *koṭi* (= ten million) and *akkhohinī*.

(c) *Viśati*, *tiśeati*, *cattāṭṭeati* and *paññāseati* or *paññāseati* have other bases ending in *ā*, such as *viśā*, *tiśeā*, which are to be declined like *vanitā*.

(d) The same four numerals have a nom. sing. ending in ' *ṁ* ', such as *viśaṁ*, *tiśeaṁ*.

(e) When they form the first part of a compound they are reduced to the *a*-endings, e.g. "*tiśea-vassasahassāni*", "*ekatiśee ito kappe*".

39. Declension of *Viśati* (twenty).

*Singular forms only.*

SINGULAR		PLURAL	
<i>Nom.</i>	Viśati	<i>Ins.</i>	} Viśatiyā
		<i>Abl.</i>	
<i>Acc.</i>	Viśatiṅ	<i>Dat.</i>	} Viśatiyā
		<i>Gen.</i>	
<i>Loc.</i> Viśatiyaṅ, viśatiyā.			

The others up to *navuti*, and *koṭi* and *akkhohinī* are to be declined like *viśati*.

When the first four of these end in *ā* or *ṁ* they are to be declined as follows :—

Nom.	Viśaṇ, viśā	} Viśāya
Acc.	Viśaṇ	} Viśāya

*Loc. Visāyaṇ, visāya.*

40. *Sata, sahasa, lakkha* (= 1,000,00) and the compounds ending with them are neuter singulars ; but they take the plural forms when it is required to express separate quantities.

**Declension of *Sata* (= one hundred).**

	SINGULAR	PLURAL
<i>Nom.</i>	Sataṇ	Satā, satāni
<i>Acc.</i>	Sataṇ	Sate, satāni
<i>Ins.</i>	Satena	Satebhi, satehi
<i>Dat.</i>	} Satassa	Satānaṇ
<i>Gen.</i>		
<i>Abl.</i>	Satā, satamhā, satasmā	Satebhi, satehi
<i>Loc.</i>	Sate, satamhi, satasmīṇ	Satesu

*Sahassa, lakkha* and the higher numerals from *nahuta* up to *asaṅkheyya* are to be declined similarly except *akkhohinī* and *bindu*.

41. The higher numerals which were not given previously are :—

Pakoṭi	=	100,000,000,000,000
Koṭippakoṭi	=	1,000,000,000,000,000,000,000
Nahutaṇ*	=	29 cyphers
Ninnahutaṇ	=	36 „
Akkhohinī	=	43 „
Bindu	=	50 „
Abbudaṇ	=	57 „
Nirabbudaṇ	=	64 „
Ahahaṇ	=	71 „
Ababaṇ	=	78 „

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\* Ten thousand also is meant by this term.

Āṭaṇ	=	85	cyphers
Sogandhikaṇ	=	92	„
Uppalaṇ	=	99	„
Kumudaṇ	=	106	„
Puṇḍarikaṇ	=	113	„
Padumaṇ	=	120	„
Kathāṇaṇ	=	127	„
Mahākathāṇaṇ	=	134	„
Asaṅkheyyaṇ	=	141	„

Each preceding number is multiplied by ten million to give the succeeding number.

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### FUTURE FORMS IN THE PAST SENSE

(*Future Perfect in English*).

The 1st Person singular of the Future is often found in the Past sense. The Pali Grammar, Saddanīti, states it as a change of the Aorist inflection, and to be found in verse only. But we find it in prose too, e.g. So evam āha: *nāsakkhissm bhante, pamāḍassam bhante ti*". A. i, 141.

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#### Examples. Group 8

1. "Koṭisatāṇaṇ, *navutīnam, asītiyā* ca koṭiṇaṇ  
Ete āsuṇ tayo ṭhānā vimalāṇaṇ samāgame".  
*Bud. p. 47.*
2. "Mahā-ekasāṭako *catusaṭṭhiyā* sātaka-yugesu dve  
aggahesi; ayam pana *battimsāya* laddhakāle dve ag-  
gahesi". *DhA. iii, 2.*
3. "Manussāṇaṇ vārentāṇaṇ vārentāṇaṇ yeva  
*saṭṭhisahassā* balavagāvo *saṭṭhisahassā* ca dhenuyo  
nikkhaṇtā". *DhA. i, 396.*

4. "Rājā . . . ' etth'ev'assa *dvattimsāya* puttehi saddhiṃ sīsaṃ ohinditvā āharathā'ti tena saddhiṃ aññe pi samatthe yodhe pesesi". *DhA.* i, 354.

5. "Rājā . . . *cattāro* hatthī, *cattāro* asse, *cattāri* kahāpaṇa-*sahasāni*, *catasso* itthiyo, *catasso* dāsiyo, *cattāro* gāmaṇe ti evaṃ yāvatā *cattāri* *cattāri* katvā sabbacatuḅkaṃ nāma dāpesi". *DhA.* iii, 3.

6. "Atthi, deva, ito *viśam*-yोजना-sata-matthake Sāvatti nāma nagaraṃ, tato āgacchāmā" ti. *DhA.* ii, 118.

7. "Dvenavute ito kappe yaṃ bhisāṃ adadiṃ tadā,  
Duggatiṃ nābhijānāmi; bhisadānass'idaṃ  
phalaṃ". *Apa.* 287.

8. "Anekajāti-saṃsāraṃ *sandhāvissaṃ* anibbisāṃ,  
Gahakārakaṃ gavesanto; dukkhā jāti puna-  
punaṃ". *Dhp.* v. 153 and *Udāna*.

9. "Tuvaṇ ca, bhante, anukampaṃ viduṃ  
Upecca vandiṃ, kusalaṇ ca *pucchissaṃ*". *V.V.*  
p. 45, ii, *Ucchudāyikā*.

10. "Kuḍḍamūlaṇ ca nissāya ālopaṃ taṃ *abhuñ-  
jissaṃ*". *Theg.* v. 1056.

11. "Ayoniso manasikārā maṇḍanaṃ *anuyujjissaṃ*".  
*Theg.* v. 157.

12. "Upasathaṃ *upavassissaṃ* sadā sīlesu saṃvutā".  
*V.V.* p. 12.

13. (a) "Tattha naṃ upasaṅkamma *vandissaṃ* puri-  
suttamaṃ".

(b) "*Anucaṅkamissaṃ* virajaṃ sabbasattānaṃ  
uttamaṃ". *Theg.* v. 480.

14. "Yesāṃ *paññāsaṃ* piyāni, *paññāsaṃ* tesāṃ  
dukkhāni; yesāṃ *cattārissaṃ* piyāni, *cattārissaṃ* tesāṃ

dukkhāni; yesaṃ *timsaṃ* piyāni, tiṃsaṃ tesāṃ dukkhāni; yesaṃ *visaṃ* piyāni; viṣaṃ tesāṃ dukkhāni". *Udāna*, 92.

15. *Tesaṃhiyā nagara-sahasseeṣu, navanavutiyā dona-mukha-sahasseeṣu, channavutiyā paṭṭana-satasahasseeṣu, chappaññāsāya ratanākareṣū ti sakala-Jambudīpe . . . devatā sannipatitā*". *D.A.* ii, 678.

16. "Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā . . . anekavihiṭṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ? Ekam pi jātiṃ *dve* pi jātiyo, *tisso* pi jātiyo, *catasso* pi jātiyo, . . . *dasa* pi jātiyo, *visaṃ* pi jātiyo, *timsaṃ* pi jātiyo". *D.* i, 13, etc.

17. "Pabbajitaṃ ca pana Mahā-Govindaṃ brāhmaṇaṃ . . . satta ca nahātaka-*satāni*, *cattārisā* ca bhariyā sādisiyo, anekāni ca khattiya-*sahasani* . . . anupabbajisu". *D.* ii, 248.

18. "Anuruddhatthero pana *vassasataṃ* c'eva *paññāsaṃ* ca vassāni, Bakkulatthero *vassasataṃ* c'eva *saṃhiṇṇaṃ* ca vassāni (jīvi). *D.A.* ii, 413.

### Glossary. Group 8

1. There were three congregations of holy persons; one of thousand millions, one of 900 millions, and the third of 800 millions.

3. *Manussānaṃ* . . . *yeva*, while people were preventing them.

5. *Sabbacatukkaṃ*, a set of four of every necessary thing.

6. *Ito viṣaṃ* . . . *matthake*, at a distance of 120 yojanas from here.

8. Through many a birth in saṃsāra, I wandered seeking, but not finding, the architect who built this (bodily) house. Sorrowful is repeated birth.

*Anekajāti-saṃsāraṃ*, the transmigration which has countless rebirths.

9. *Kusalaṃ ca pucchisaṃ*, I inquired after (your) health.

10. Having sat at the foot of a wall I partook of that lump of food.

11. I was once engaged in outward show because of heedless thought.

12. I observed the fast of the eight observances, always restrained in the precepts.

13. (a) *Vandissam purisuttamaṃ*, I bowed down to the highest of men.

(b) I followed the footsteps of the sinless and the highest of all beings.

14. *Yesam paññāsaṃ piyāni*, to those who have fifty dear things.

15. (a) *Navanavutiyā doṇamukhasahasseeṣu*, in 99000 mouths of rivers.

(b) *Channavutiyā paṭṭana-satasahasseeṣu*, in 9600000 landing places. Paṭṭana is a market town on the sea-shore or on the bank of a navigable river where there are landing facilities.

16. *Pubbenivāsa*, former existence.

17. (a) *Pabbajitam anupabbajimṣu*, became recluses following (the brahman) who has left the world.

(b) *Nahātaka* is a brahman who has finished his studies.

(c) *Sādisiyo*, equal in position.



## 62 WORDS GOVERNING THE INSTRUMENTAL

### 42. Substitutes for Reflexive Pronouns.

There are no true reflexive pronouns in Pali; instead of them personal pronouns are used together with the Instrumental singular of *atta* (i.e. *attanā*), which does not care about the case or number of its antecedent.

The other substitutes are the indeclinables *sayam*, and *sāmaṃ*.

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### 43. Indeclinable 'seyyo' and 'varaṇ'.

*Seyya* and *vara* are adjectives meaning: 'excellent' or 'superior'. But there are two indeclinables *seyyo* and *varaṇ*, meaning "better than" or "it is good". They are found only with an antecedent in the nominative, e.g. "*Sā yeva pūjanā seyyo*".

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## SOME WORDS THAT GOVERN THE INSTRUMENTAL OR THE AGENT

44. *Sakkā*, which is an indeclinable meaning: 'is able' or 'possible', is very often construed with the agent case, e.g. "*Amhehi imasmim̐ ṭhāne vasitum na sakkā*" (we are not able to live here).

45. *Labbhā* (= to be gained; available or allowable), likewise an indeclinable, also is construed with the same case.

46. *Vaṭṭati* (= it behoves) is an intransitive verb. It is always found in the sentences of passive construction where an infinitive takes the place of the subject, e.g. "*Imehi kathita-katham̐ amhehi kātum vaṭṭati*" (it behoves us to do what they have said).

47. The Potential or Passive Participles, ending in *-tabba* and *-anīya* are always to be construed with the agent case.

### Examples. Group 9

1. "Na *sakkā* seṭṭhinā cirakālaṃ ambhakaṃ bharaṇaṃ posanaṃ *kātuṃ* ; dārikāya gamanakālaṃ jānātū ti". *DhA.* i, 393.

2. "Ekaṃ gāthāpadaṃ *seyyo*,  
Yaṃ sutvā upasammati". *Dhp.* v. 101.

3. "Garahā va *seyyo* viññūhi,  
Yaṅ ce bālappasaṅsanā". *Theg.* v. 668.

4. "Varam assatarā dantā, ājānīyā ca sindhavā,  
Kuñjarā ca mahānāgā; attadanto tato *varam*".  
*Dhp.* v. 322.

5. "Kataññunā me bhavituṃ *vaṭṭatī* ti ekaṃ sata-sahassaṃ gāhāpetvā cullaseṭṭhissa samīpaṃ gato".  
*J.* i, 121.

6. "Taṃ kut'ettha *labbhā* yaṃ me paro anabhiratiṃ vinodetvā abhiratiṃ uppādeyya. Yaṃ nūnāhaṃ *attanā* va attano anabhiratiṃ vinodetvā abhiratiṃ uppādeyyaṃ". *S.* i, 184.

7. "Atha kho Bhagavā ... *sāmaṃ* senāsanaṃ saṅsāmetvā patta-cīvaram ādāya ... eko adutiyo cārikaṃ pakkāmi". *S.* iii, 94.

8. "Rājā satthu vacanaṃ sutvā : 'Aho, bhante, bhāriyaṃ kammaṃ ! Ettake nāma bhoge vijjamāne n'eva *attanā* paribhuñji, na ... puññakammaṃ akāsi ti āha". *DhA.* v. 79.

9. "Taṇ kut'ettha, Ānanda, *labbhā* : yaṇ taṇ jātaṇ bhūtaṇ saṅkhatāṇ palokadhammaṇ, taṇ vata mā palujji ti". *D. ii, 144.*

10. "Attanā ca pāpātipātī hoti, parañ ca pāpātipāte samādapeti, pāpātipāte ca samanufiṇo hoti". *A. i, 297, 298.*

11. "So ākaṅkhamāno *attanā* va attānaṇ vyāka-reyya : Khīṇa-nirayo'mhi, . . . niyato sambodhiparāyapo'ti". *A. iii, 211.*

12. "Kathañ hi nāma *attanā* aganphantā mayham pi adāpetvā pakkamissanti". *Com. S. i. 217.*

13. "Amhākaṇ gehaṇ pavitṭhānaṇ ayyānaṇ vattaṇ ñatvā *nisīditum vaṭṭati* ti". *DhA. i, 437.*

14. "Āvuso, *amhehi* pamādacāraṇ carituṇ na *vaṭṭati* . . . Buddhā ca nāma padānupadikaṇ vicarantenā pi saṭhena ārādhetuṇ na *sakkā*". *DhA. i, 290.*

15. "Āpadāsu kho, mahārāja, thāmo *veditabbo* ; so ca kho dighena *addhunā*, na ittarāṇ ; manasikarotā, na amanasikarotā ; paññāvatā, no duppaññena". *S. i, 78.*

16. "Kuddālapaṇḍito paṭhamāṇ *attanā* pabbajitvā pacchā pariyaṇ pabbājetvā assamaṇapadaṇ bhājetvā adāsi". *J. i, 311-315.*

### Glossary. Group 9

2. Better is one line of a verse that brings peace when heard.

3. "Better the censure of th' intelligent.  
Than are the commendations of a fool". *Ps. B. 283.*

4. Excellent are the trained mules, so are thorough-breds of Sindh, and noble elephants the tuskers ; but better still who has trained himself.

5. *Kataññunā bhavitum vaṭṭati*, I must be grateful.

6. "How were it possible here and now that another should cause me to get rid of this disaffection and produce loyal love ? What if I were now by myself to get rid of my disaffection and cause loyal to arise ? " K.S. i, 234.

7. *Sāmañ* . . . *sañsāmetvā*, having Himself set His bed-chamber in order.

8. (a) *Bhāriyaṃ kammañ*, a grave action.

(b) *N'eva attanā paribhuñji*, did not enjoy himself.

9. "How then, Ānanda, can this be possible—whereas anything whatever born, brought into being, and organized, contains within itself the inherent necessity of dissolution—that such a being should not be dissolved ? " D.B. ii, 126.

10. "One is himself a taker of life, encourages another to do the same, and approves thereof". G.S. i, 275.

11. He may, should he desire, declare himself, saying : "Destroyed is hell for me, . . . sure and bound for enlightenment".

12. *Attanā aṇaṇhantā* not taking for themselves.

13. *Vattañ* here means a regulation.

14. Brethren, it behoves us not to live the life of heedlessness ; . . . and the favour of the Buddhas cannot be won by a deceitful person, even though he walk in their very footsteps.

15. "It is in time of trouble, sire, that we learn to know a man's fortitude and then only after a long

interval, if we pay good heed and are not heedless, if we have insight and are not unintelligent".  
K.S. i, 105.

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#### 48. Conjugation of Thā (to stand)

This is often changed to *tiṭṭha* ; but this change does not occur in Past and Future forms.

*Active, Parassapada forms only are given.*

#### PRESENT

	SINGULAR	PLURAL
3rd	Thāti, tiṭṭhati	Thanti, tiṭṭhanti
2nd	Thāsi, tiṭṭhasi	Thātha, tiṭṭhatha
1st	Thāmi, tiṭṭhāmi	Thāma, tiṭṭhāma

#### AORIST

3rd	Atṭhāsi	Atṭhaṇsu
2nd	Atṭho, atṭhāsi	Atṭhattha
1st	Atṭhāsiṇ	Atṭhamha

#### FUTURE

3rd	Thassati	Thassanti
2nd	Thassasi	Thassatha
1st	Thassāmi	Thassāma

#### OPTATIVE

3rd	Tiṭṭhe, tiṭṭheyya	Tiṭṭheyyuṇ
2nd	Tiṭṭheyyāsi	Tiṭṭheyyātha
1st	Tiṭṭheyyāmi	Tiṭṭheyyāma

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#### 49. Conjugation of Su (to hear).

Being in the fourth conjugation its conjugational signs are *ṇā* and *ṇo*.

## PRESENT

	SINGULAR	PLURAL
3rd	Suṇoti, suṇāti	Suṇonti, suṇanti
2nd	Suṇosi, suṇāsi, suṇasi	Suṇotha, suṇātha, suṇatha
1st	Suṇomi, suṇāmi	Suṇoma, suṇāma

## OPTATIVE

3rd	Suṇe, suṇeyya	Suṇeyyaṇ
2nd	Suṇeyyāsi	Suṇeyyātha
1st	Suṇeyyāmi	Suṇeyyāma

## AORIST

3rd	Asuṇi, suṇi, assosi	Asuṇiṇsu, suṇiṇsu, assosuṇ
2nd	Asuṇo, suṇo, assosi	Asuṇittha, suṇittha, assuttha
1st	Asuṇiṇ, suṇiṇ, assosiṇ	Asuṇimha, suṇimha, assumha

## FUTURE

3rd	Suṇissati	Suṇissanti
2nd	Suṇissasi	Suṇissatha
1st	Suṇissāmi	Suṇissāma

50. *GahA* (to take) is in the fifth conjugation ; conjugational sign of which is *ṇā*.

Some state this to be in a separate group, called *Gahādi*, having *ṇhā* and *ppa* as its conjugational signs. When *ṇhā* is taken as the conjugational sign the final *h* of *gaha* is to be elided ; historically *ṇā* is taken as the sign and *h* and *ṇ* interchange themselves : *gahA* + *ṇā* + *ti* = *gaṇhāti*.

*Active, Parassapada forms only are given.*

## PRESENT

	SINGULAR	PLURAL
3rd	Gaṇhāti	Gaṇhanti
2nd	Gaṇhāsi	Gaṇhātha
1st	Gaṇhāmi	Gaṇhāma

## AORIST

3rd	{ Sing. Agaṇhi, gaṇhi, aggahi, aggahesi Plu. Agaṇhiṇsu, gaṇhiṇsu, aggahun, aggahesun
2nd	{ Sing. Agaṇho, gaṇho, aggahi, aggahesi Plu. Agaṇhittha, gaṇhittha, aggahittha, aggahesittha
1st	{ Sing. Agaṇhiṇ, gaṇhiṇ, aggahiṇ, aggahesiṇ Plu. Agaṇhimha, gaṇhimha, aggahimha, aggahesimha

## FUTURE

3rd	Gaṇhissati	Gaṇhissanti
2nd	Gaṇhissasi	Gaṇhissatha
1st	Gaṇhissāmi	Gaṇhissāma

51. Indeclinable *Mā* (do not).

This is a prohibitive particle and very often is used with an aorist verb. When an aorist verb is connected with *mā* it may stand for any of the Tenses, e.g. *Mayham vasaṇaṭṭhānam mā kassaci ācikkhi* (do not inform any one of my dwelling place).

52. The Enclitic Forms of *tumha* and *amha*.

The Personal Pronoun *tumha* has the singular form *te* and plural form *vo* in the Ins., Dat. and Gen. cases.

Likewise *amha* has *me* and *vo* in the same numbers and cases. The Accusative plural also has the forms *vo* and *no*. None of these is to be used at the beginning of a sentence. They always follow another word, e.g. "Dhammaṃ vo, bhikkhave, desessāmi".

### Examples. Group 10

1. "Amma, mā evaṃ vadetha, ahaṃ yāvajīvaṃ tumhe paṭijaggissāmi". *Dh.A.* i, 45.
2. "Tuṇhī Uttarīke, hohi; tuṇhī hohi Punabbasu, Yāvahaṃ Buddhasaṭṭhassa dhammaṃ sossāmi satthuno". *S.* i, 210.
3. "Hitvā satapalaṃ kaṇṇaṃ  
Sovaṇṇaṃ satarājikaṃ  
Aggaḥiṃ mattikāpattaṃ;  
Idaṃ dutiyābhisecanaṃ". *Theg.* v. 97; 862.
4. "Assosum kho Pāveyyakā Mallā: Bhagavā kira Kusinārāyaṇaṃ parinibbuto ti". *D.* ii, 165.
5. "Assuttha no tumhe bhikkhave rattiyaṃ pa-cūṣasamayaṃ sigālassa vassamānassa ti?" *S.* ii, 271.
6. "Assosi kho rājā Māgadho Senīyo Bimbisāro: Samaṇo khalu bho Gotamo ... Rājagahaṃ anuppatto ti". *V.M.* 35.
7. "Alaṃ, āvuso; mā sociṭṭha, mā paridevīṭṭha; sumuttā mayaṃ tena mahāsamaṇena". *D.* ii, 162.
8. "Sunasi, itthannāma, ayaṃ te saccakālo, bhūtakālo; yaṃ jātaṃ taṃ ... atthi ti vattabbaṃ; asantaṃ natthi ti vattabbaṃ; mā kho vitthāsi, mā kho maṅku ahoṣi". *V.M.* 94.



9. "Yuvā'si tvaṇ pabbajito, *tiṭṭhāhi* mama sāsane ;  
Bhūñja mānusaḥ kāme, ahaṇ vittaṇ dadāmi  
te ". *Theg. v.* 461.
10. "Alaṇ, Ānanda ; *mā soci, mā paridevi* ; nanu  
etaṇ, Ānanda, mayā paṭigaccho'eva akkhātaṇ : sabbeha'eva  
piyehi manāpehi nānābhāvo vinābhāvo ti ?" *D. ii.* 144.
11. "Susaññatānaṃ hi vaco nisamma  
Gajuttamo sabbagūṇesu *aṭṭhā* ". *J. i.* 185-8 ;  
*DhA. iv.* 96.
12. "Kiṇ te aphāsukaṇ ti ? Akkhāhi na passāmi ti.  
Bhesajjaṇ te karomi ti. Karohi, sāmī ti. Kiṇ me  
dassasi ti ?" *DhA. i.* 20.
13. " *Tiṭṭhatu* Soṇadaṇḍo brāhmaṇo, tumhe mayā  
saddhiṇ mantayavho ; . . . *tiṭṭhatha* tumhe ; Soṇa-  
daṇḍo brāhmaṇo mayā saddhiṇ mantetū ti ". *D. i.* 122.
14. "Yāv'assa kāyo *ṭhassati* tāva naṇ *dakkhinti*  
devamanussā ; kāyassa bhedā uddhaṇ jīvita-pariyodānā  
na naṇ dakkhinti devamanussā ". *D. i.* 46.

### Glossary. Group 10

2. Be silent Uttarikā, be silent Punabbasu, till I finish listening to the doctrine of the Omniscient and Supreme Teacher.

3. Having left the many-streaked golden dish of 100 palas I took an earthen bowl ; and this was my second consecration.

One *pala* consists of 12 *dharāṇas* ; one *dharāṇa* is about  $\frac{1}{4}$ th of an ounce.

*Satarājikam*, lit. having a hundred streaks. Mrs. Rhys Davids has translated this verse in two places in *Ps. B.*

Page 91: "Renouncing costly vessels wrought in bronze,  
In gold and lac, I grasped this earthen bowl.  
The second time was I anointed then".

Page 317: "Renouncing costly vessels wrought  
In gold and lac, this earthen bowl  
I grasped, and thus the second time  
Anointment's consecration won".

In both cases the Pali verse is same. Nowhere in these renderings she does mention a word for *satarājikam*. And I wonder for what Pali word she has given the word *lac* in both verses. There is no word for *lac* in the Pali verse. The commentary on Theragāthā explains *satarājikam* as follows: "Vibhatta-vicittatāya, anekarūpa-rājihi vicittatāya ca anekalekhāyuttaṃ". It was divided into portions and decorated with numerous lines or streaks. I suppose that she has mistaken *anekalekhā* as *anekalākhā*. And there is no rendering of *satapala* in her translation.

In one place she has given "wrought in bronze, in gold and lac", and in the other she has dropped the word 'bronze'. It is true that *kaṁsa* means 'bronze'; but the other meaning of *kaṁsa* is "a plate (used for eating)". Here it is definitely stated that this vessel was *sovaṇṇam* = made of gold.

5. Did you, O monks, hear the cry of a howling jackal, at early morning?

Here *no* = *nu*, interrogative indeclinable.

6. *Seṇī* is a guild; *seṇiya* means a guild-master.

7. Enough, brethren! Weep not, neither lament! We are well rid of that great recluse.

8. "Do you hear, my dear (of such and such a name), this is time to speak the truth and to reveal

one's true nature. You must admit what you are and deny what you are not. Do not speak untruth or become embarrassed.

9. *Tiṭṭhāhi mama sāsane*, take my advice.

10. "Enough, Ānanda! Weep not, neither lament! Have I not already told you that it is in the very nature of all things near and dear to us that we must divide and sever ourselves from them?"

11. *Susāññatānaṃ vaco nisamma*, having heard the words of the well-trained.

13. *Tiṭṭhatu . . . brāhmaṇo*, let brahman Soṇadaṇḍa be silent.

14. "So long as his body shall last, so long do gods and men behold him. On the dissolution of the body, beyond the end of this life, neither gods nor men shall see him". D.B. 54.

### 53. Various bases of the root I.

The root *I* (to go) has only the Present, Imperative, Potential and Future forms. When it is joined with various prefixes it gives different meanings according to the prefix joined. Some of its bases formed thus have all the moods.

ā + i + a + ti = *eti*, comes.

u + i + a + ti = *udeti*, rises up, comes into existence.

upa + i + a + ti = *upeti*, approaches.

apa + i + a + ti = *apeti*, goes away; disappears.

anu + i + a + ti = *anveti*, follows.

saṃ + i + a + ti = *saṃeti*, coincides or agrees with.

saṃ + upa + i + a + ti = *saṃupeti*, approaches or becomes endowed with.

abhi + saṃ + i + a + ti = *abhisāmeti*, understands or knows thoroughly.

**Conjugation of base E (= to come).***Active, Parassapada forms only are given.***PRESENT**

	SINGULAR	PLURAL
3rd	Eti	Enti
2nd	Esi	Etha
1st	Emi	Enna

**POTENTIAL**

3rd	Eyya	Eyyuṇ
2nd	Eyyāsi	Eyyātha
1st	Eyyāmi	Eyyāma

**FUTURE**

3rd	Essati, ehiti	Essanti, ehinti
2nd	Essasi, ehisi	Essatha
1st	Essāmi	Essāma

54. *PaḍA* '(to go) expresses different meanings according to the various prefixes joined to it. This, being in the 3rd conjugation, takes the conjugational sign *ya*.

*u* + *pada* + *ya* + *ti* = *uppajjati*, arises or comes into existence.

*ā* + *pada* + *ya* + *ti* = *āpajjati*, commits; gets into; meets with.

*paṭi* + *pada* + *ya* + *ti* = *paṭipajjati*, practises; goes along; follows a method.

*saṃ* + *ā* + *pada* + *ya* + *ti* = *samāpajjati*, enters upon; comes into; attains; becomes.

*saṃ* + *pada* + *ya* + *ti* = *sampajjati*, succeeds; becomes; happens.

## 74 CONJUGATION OF U+PADA AND LABHA

upa + pada + ya + ti = *upapajjati*, takes birth ;  
is reborn.

In the Imperfect the base *upapajja* is changed as *udapajja*. An additional base *udapād* is found in the Aorist.

### IMPERFECT—ACTIVE

	SINGULAR	PLURAL
3rd	Udapajjā	Udapajjū
2nd	Udapajjo	Udapajjittha
1st	Udapajjaṇ	Udapajjamhā

### AORIST—ACTIVE

3rd	Upapajji, udapādi	Upapajjīṇsu, udapā- duṇ
2nd	Upapajjo, udapādo	Upapajjittha, udapā- dittha
3rd	Upapajjiṇ, udapādiṇ	Upapajjimhā, udapā- dimhā

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55. *LabhA* (to gain) has some peculiar forms in the Aorist and Future.

### AORIST

*Active, Parassapada.*

3rd	Alabhi, labhi, alattha	Alabhiṇsu, labhiṇsu, alatthuṇ
2nd	Alabhi, labhi	Alabhittha, labhittha
1st	Alabhiṇ, labhiṇ, alatthaṇ	Alabhimha, —mhā, labhimha, —mhā

### FUTURE

*Active, Parassapada.*

3rd	Labhissati, lacchatī	Labhissanti, lacchantī
2nd	Labhissasi, lacchasi	Labhissatha, lacchatha
1st	Labhissāmi, lacchāmi	Labhissāma, lacchāma

56. (a) *Ssa* of the Future inflections after *vasa* (to dwell) is sometimes changed to *cha*, and the final *s* of the root to *c*.

*Vacchati*, *vacchanti*, etc. are to be constructed.

(b) *Āsa* (to sit or stay) is sometimes changed to *accha* in all the moods.

*Āsati*, *acchati*, etc. to be constructed.

### Examples. Group 11

1. "Sammodamānā gacchanti jālam ādāya pakkhino ;  
Yadā te vivadissanti, tadā *chinti* me vasaṇ ".  
*J. i*, 208-210.
2. " 'Ehi Bhadde,' ti maṇ avaca,  
Sā me ās'ūpasampadā ". *Thig. v.* 109.
3. "Tattha pāyāsam aggayha  
Nerañjaram *upehiti* ". *Bud. p.* 10.
4. "Paṭiyatta-vara-maggena Bodhimūlaṇ hi *chiti* ".  
*Ibid. p.* 10.
5. "Sace *enti* manussattaṇ, daḍidde jāyare kule ".  
*S. i*, 34.
6. "Alatthum kho bhikkhave tāni caturāsīti-pabbajitasahassāni Vipassissa Bhagavato . . . santike pabbajjaṇ ". *D. ii*, 45.
7. "Brāhmaṇo . . . paṭipathe therajaṇ disvā : 'Bho pabbajita, amhākaṇ geham agamatthā' ti āha. 'Āma, brāhmaṇa, agamamhā' ti. 'Api kiñci *labhithā* ' ti ? 'Āma, brāhmaṇa, *labhimhā* ' ti ". *Samp. i*, 37.
8. "Rājā Sumanajaṇ upasaṅkamitvā pucchi : 'Kuto dāni, bhante, dhātuyo *lacchāmā* ? ' ti ". *Samp. i*, 83.

9. "Tvaṇ, mahārāja, vithiyo soḍhāpetvā, . . . uposathaṇ samādiyitvā . . . sāyaṇhasamaye Mahā-nāgavanuyyānābhimukho yāhi, addhā etasmiṇ thāne dhātuyo lacchasi ti". *Ibid* i, 83.

10. "Alattham paramaṇ pītiṇ  
Disvā dantaṇ jutindharaṇ". *Apa.* 78.

11. "Anāgatamhi addhāne  
Lacchase taṇ manorathaṇ". *Apa.* 497.

12. "Paṭisu dhammaṇ pacaritva sabbā  
Lacchāmase bhāsati yaṇ ayaṇ latā".  
*V.V.* p. 27.

13. "Atha kho bhikkhave Vipassissa Bodhisattassa  
rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko  
udapādi". *D.* ii, 30.

14. "Ito so, mārīsā, ekanavute kappe yaṇ Vipassī  
Bhagavā arahaṇ sammāsambuddho loka udapādi".  
*D.* ii, 50.

15. "Accayena ahorattaṇ Padumuttara-nāmaṅ  
Sabbhaṇ tamaṇ vinodetvā loka uppajji  
cakkhumā". *Apa.* 37.

16. "Succāru-rūpaṇ disvāna vitti me upapajjatha".  
*Ibid* 52.

17. "Labheyyāma mayaṇ. bhante, Bhagavato santike  
pabbajjaṇ, labheyyāma upasampadan ti. 'Etha  
bhikkhavo'ti Bhagavā avoca. Sā va tesā āyaśman-  
tānaṇ upasampadā ahosi". *V.M.* 20.

18. "Gacch'āvuso, aham pi āgacchāmi" ti.  
"Eyyāsi bhante purā'haṇ haññāmi" ti. *Pārājikapāli.*

19. "Na ca me hiṇsati kiñci,  
Na cā'haṇ Isidāsiyā saha vacchaṇ".  
*Thig.* v. 416.

20. "Pakkamissañ ca Nālāto ;

Ko'dha Nālāya vacchati ?" *Thig. v. 294.*

21. "Tesañ Rājā Māgadho Ajātasattu Vedehiputto  
*lacchati otārañ, lacchati ārammaṇaṇ*". *S. ii, 268.*

22. "Tena kho pana samayena jānapadā manussā  
. . . bahārāmakotṭhake sakata-parivaṭṭaṇ katvā  
*acchanti, yadā paṭipāṭiṇ labhissāma tadā bhattaṇ*  
*karissāmā ti*". *V.M. 238.*

### Glossary. Group 11

1. *Ehinti me vasaṃ*, they will come under my influence.

3. *Pāyāsaṃ aggayha*, having taken the milk-rice or porridge.

4. *Paṭiyatta-varamaggena*, by the excellent path which was well prepared or decorated.

6. *Caturā . . . sāni*, 84000 monks.

7. *Api kiñci labhittha ?* Did you get anything ?

9. (a) *Mahānāga . . . bhimuko yāhi*, go towards the Mahānāga's park.

(b) *Dhātuyo lacchasi*, you will get (bodily) relics (of the Buddha).

11. You will get your wish fulfilled in the future.

12. "Being devoted to our husbands, let us obtain what this Latā states".

13. (a) *Rahogaṭassa, paṭisaṇṇassa*, to him who was in privacy and retirement.

(b) *Evam . . . udapādi*, this thought occurred.



14. "Sirs, it was ninety-one aeons ago that Vipassī, the Exalted One, Arahant, Buddha Supreme, arose in the world"

15. *Accayena ahorattam*, after the elapse of (many) days and nights, i.e. after a long time.

16. "Having seen the extremely handsome person delight arose in me".

18. *Eyyāsi . . . haññāmi*, Venerable Sir, be good enough to come before I am killed.

19. Nothing troubles me, but I will not live with Isidāsī.

21. (a) *Ajātasattu*, Born-Enemy.

(b) *Vedehīputto*, son of the Princess of Videha (-country).

(c) *Lacchati otāram . . . ārammanam*, will get access, will get occasion.

22. (a) *Bahi . . . parivattam katvā*, having made a camp of carts outside the main gate of the monastery

(b) *Yadā paṭipāṭim labhissāma*, when we get a turn.

57. The root *hana* (to kill or hurt) has two other substitutes: *vadha* and *ghāta*. (Conjugational sign of which is a).

*Active, Parassapada forms only are given.*

#### PRESENT

3rd	{	<i>Sing.</i>	Hanati, hanti, vadhethi, ghāteti
	{	<i>Plu.</i>	Hananti, hanti, vadhenti, ghātenti
2nd	{	<i>Sing.</i>	Hanasi, vadhesi, ghātesi
	{	<i>Plu.</i>	Hanatha, vadhetha, ghāthetha
1st	{	<i>Sing.</i>	Hanāmi, vadhemi, ghātemi
	{	<i>Plu.</i>	Hanāma, vadhema, ghātema

## POTENTIAL

3rd	{	<i>Sing.</i> Hane, haneyya, haññe, vadheyya, ghāteyya
	{	<i>Plu.</i> Haneyyūṇ, vadheyūṇ, ghāteyyūṇ and so on.

## AORIST

3rd	{	<i>Sing.</i> Ahani, hani, avadhi, vadhi, aghātayi, ghātayi
	{	<i>Plu.</i> Ahañsu, hañsu, avadhīsu, vadhiñsu, ghātayīsu
2nd	{	<i>Sing.</i> Ahano, hano, ahani, hani, avadho, aghātayo, ghātayo
	{	<i>Plu.</i> Ahanittha, hanittha, avadhittha, vadhittha, aghātayittha, ghātayittha
1st	{	<i>Sing.</i> Ahaniṇ, haniṇ, avadihiṇ, vadhiṇ, aghātayiṇ, ghātayiṇ
	{	<i>Plu.</i> Ahañimhā, hañimhā, avadhīmā, vadhiīmā, aghātayīmā, ghātayīmā

58. *HarA* (to carry) has some peculiar forms in the Aorist.

## AORIST

*Active, Parassapada.*

3rd	{	<i>Sing.</i> Ahari, hari, ahāsi
	{	<i>Plu.</i> Ahañsu, hañsu, ahaṇsu
2nd	{	<i>Sing.</i> Aharo, haro, ahari, hari, ahāsi
	{	<i>Plu.</i> Aharittha, harittha, ahāsittha
1st	{	<i>Sing.</i> Ahariṇ, hariṇ, ahāsiṇ
	{	<i>Plu.</i> Aharimha, harimha, ahāsimha, aharimhā, harimhā

*HarA* has a different meaning when it is joined with the prefix *vi*. *Vi + hara* (= to dwell or live).

## AORIST

*Active, Parassapada.*

	SINGULAR	PLURAL
3rd	Vihari, vihāsi	Vihariṇsu, vihaṇsu
2nd	Viharo, vihari	Viharittha, vihāsittha
1st	Vihariṇ, vihāsiṇ	Viharimha, vihāsimha

Potential 1st per. plural, has the peculiar form  
*Viharemu.*

## FUTURE

*Active, Parassapada.*

3rd	Viharissati, vihassati	Viharissanti, vihas- santi
2nd	Viharissasi, vihassasi	Viharissatha, vihas- satha
1st	Viharissāmi, viharis- saṇ, vihassaṇ	Viharissāma, vihas- sāma

59. (a) *Hā* (to leave or remove), has *jahā* as its base.  
This is of the 1st conjugation.

*Jahāti, jahanti, ajahi, jahi, jahissati*, etc. are to be constructed.

(b) Another *hā* (+ ya) of the 3rd conjugation has the meanings : to lose, to diminish, to miss.

It is to be conjugated as :

*Hāyati, hāyanti, ahāyi hāyi, hāyissati* and so on.

60. *JarA* (to decay) has two bases *jīra* and *jīya*.  
*MarA* (to die) also has two bases : *Mara* and *mīya*.

*Jīrati, jīyati*, decays ; becomes old.

*Marati, mīyati* or *miyyati*, dies.

*Ajīri, jīri*, decayed, etc. are to be constructed.

(a) *Jirāpeti*, (the causal form of *jirati*), has the meaning: 'to digest'. *Jirāpetum asakkonto*, being unable to digest (the food eaten).

(b) Very seldom, *jirati* has the meaning "to increase or grow", e.g.

"Appassut'āyaṇ puriso balivaddo'va *jirati*".

(= An uneducated person grows like a bull).

This meaning of *jirati* is accepted by the commentarians; but this may be a misrepresentation for *jivati*. If we replace *jivati* for *jirati* the metre and the meaning are not altered. With *jivati* it means:

"An uneducated person lives like a bull".

### Examples. Group 12

1. "Kāye viṣaṇ na kamati, satthāni na ca hanti maṇ;  
Udake'haṇ na miyyāmi; āyāgassa idaṇ phalaṇ".  
Aps. 89.
2. "Phalaṇ ve kadaliṇ hanti, phalaṇ veḷuṇ phalaṇ  
naḷaṇ". S. i, 154; ii, 241.
3. "Sovaṇṇamayo pabhassaro  
Uppanno rathapaṇḍjaro mama,  
Tassa cakkayugaṇ na vindāmi,  
Tena dukkhena jahissaṇ jivitanti". Dh. A.  
i, 28.
4. "Akkocchi maṇ, avadhi maṇ,  
Ajini maṇ, ahāsi me,  
Ye taṇ upanayhanti,  
Veran tesā na sammati". Dh. p. v. 4.
5. "Tass'āhaṇ vacanaṇ sutvā, vihāsim sāsane  
rato". Soṇa-Koḷivisa-theragāthāṭṭhakathā.

6. "Kadā nu'haṇ pabbata-kandarāsu  
Ekākiyo addutiyo vihaṣaṃ?" *Theg. v. 1091.*
7. "Yo imasmiṇ dhammavinaye  
Appamatto vihaṣati,  
Pahāya jātiṣaṇsāraṇ  
Dukkhaṣ'antaṇ karissati". *S. i, 157; Theg.  
v. 257.*
8. "Aniccā hi calā saddhā, evaṇ diṭṭhā hi sā mayā;  
Rajjanti ca virajjanti, tattha kiṇ jīyate muni?"  
*Theg. v. 247.*
9. "Kālena yācaṇ yāceyya, evaṇ mittā na jīyare".  
*J. v. 233.*
10. "Yā kāci najjo Gaṅgam abhissavanti  
Sabbā va tā nāmagottaṇ jahanti". *J. vi. 359.*
11. "Badālatāya antarahitāya sannipatiṇsu, san-  
nipatitvā anutthuniṇsu: 'Ahu vata no, ahāyi vata  
no' ti". *D. iii, 88.*
12. "Kicchaṇ vat'āyaṇ loko āpanno, jāyati ca jīyati  
ca mīyati ca. Atha ca paṇ'imassa dukkhassa nissaraṇaṇ  
nappaṇānāti". *D. ii, 30.*
13. "Devā Tāvatiṇsā attamanā honti pamuditā  
pīti-somanassajātā: 'Dibbā vata bho kāyā paripūranti,  
hāyanti Asurā kāyā' ti". *D. ii, 208.*
14. "Pañca uppala-hatthāni  
Āvelatthaṇ ahaṃsu me". *Apa. 97.*
15. "Dvepatham agamāsiṇ coramajjhe  
Te maṇ tattha vadhiṃsu bhogaḥetu". *V.V.  
p. 53.*
16. "Te mayaṇ puna-r-eva laddha mānusattaṇ  
Paṭipannā viharemu silavanto". *Ibid.*

17. "Evañ ce sattā jāneyyūṃ  
Dukkhā'yaṃ jātisambhavo,  
Na pāṇo pāpinaṃ haññe ;  
Pāpaghātī hi socati". *DhA.* ii, 19.
18. "Sabbe tasanti daṇḍassa ;  
Sabbesaṃ jīvitaṃ piyaṃ ;  
Attānaṃ upamaṃ katvā  
Na haṇeyya, na ghātaye". *Dhp.* v. 130.
19. "Sabbe p'ime gāmaṃvāsino maṃ hantu vā bandhantu vā edise puññakkhette pāṇiyadānaṃ dassāmi evāti . . . vanditvā pāṇiyena nimantesi". *Tatiya-Nāvāvimāna-a-ṭhakathā.*
20. "Sabbe saddhammagaruno  
Vihaṃsu viharanti ca,  
Atho pi viharissanti ;  
Eṣā Buddhāna dhammatā". *S.* i, 140 ; *A.* ii, 21.

### Glossary. Group 12

1. (a) *Kāye . . . kamati*, poison does not spread in my body.  
(b) *Sattāhāni . . . maṃ*, weapons do not hurt me.  
(c) *Āyāgassa*, of the long alms-hall. (This meaning of *āyāga* is not given in the P.T.S.D. The com. on Apadāna clearly states that it was a hall).
3. (a) *Rathapañjaro*, a chariot-body.  
(b) *Na vindāmi*, I do not get.
4. "He abused me, he beat me, he defeated me, he robbed me—the hatred of those who cherish such thoughts is not appeased".

6. (a) *Pabbata-kandarāsu*, in the grottos of the mountains.

(b) *Addutiyo* = *adutiyo*, without a companion.

7. "Whoso within this Norm and discipline  
Shall ever strenuous and earnest live,  
Rebirth's eternal end put far away,  
All pain and suffering he shall end for aye".  
*K.S.* i, 195.

8. "Transient and wavering is the layman's faith—  
So have I marked. Folk love and then grow  
cold.

Why for that should a holy brother die?"  
*Ps. B.* 168.

Here "Why for that should a holy brother die?"  
for *tattha kiṃ jīyate muni* is not acceptable. My rendering  
is: What is there to be missed by a monk?

9. One should beg in the proper time, then the  
friends will not decrease (in numbers).

11. (a) *Badālatā* was a kind of creeper whose leaves  
and the stem were sweet.

(b) *Anutthuniṃsu*, they deplored or bewailed.

12. *Kiccam āpanno*, got into difficulty.

13. (a) *Dibbā kāyā*, divine hosts.

(b) *Asuras* are the enemies of the gods, and were  
the former inhabitants of *Tāvatiṃsa* region. They  
are also called *Pubbadevas* (= the former deities).

14. They brought five bundles of water-lilies for my  
chaplet.

15. *Dvepatham*, a road between the boundaries of  
two villages.

16. (a) *Puna mānusaṭṭam laddhā*, being reborn again  
as human beings.

(b) *Paṭipannā viharemu*, (we) will live practising the virtues.

17. (a) *Jāṭisambhavo*, liability for rebirth.

(b) *Na pāṇo . . . ñe*, a living being should not kill another being.

18. (a) *Daṇḍassa*, to the punishment or rod.

(b) *Attānaṃ . . . kaṭṭā*, comparing others with oneself.

20. "All dwelt their dhamma honouring,  
Do dwell, and shall dwell: 'tis their way".

*G.S.* ii, 21.



## CHAPTER II

## DENOMINATIVE VERBS

61. These are formed from the noun-stems by means of certain suffixes. The suffixes used to form the Denominative bases are *āya* and *īya*.

*Formed with āya :*

Pabbata + āya + ti = *pabbatāyati*, acts like a mountain, i.e. becomes steadfast.

Macchara + āya + ti = *maccharāyati*, becomes selfish or acts avariciously.

Dolā + āya + ti = *dolāyati*, acts like a palanquin, i.e. wavers or swings.

Mettā + āya + ti = *mettāyati*, diffuses love or becomes benevolent.

Karuṇā + āya + ti = *karuṇāyati*, becomes compassionate ; feels pity.

Dhūma + āya + ti = *dhūmāyati*, appears like smoke or emits smoke.

Timira + āya + ti = *timirāyati*, appears like darkness or darkens.

Sanj + dhūpa + āya + ti = *sandhūpāyati*, fumigates or emits smoke.

*Dhūmāyitattam* (clouding over or obscuration) and *Timirāyitattam* (gloom, darkness) are two nouns from these bases ; some others may be formed.

*Formed with īya :*

Putta + īya + ti = *puttīyati*, treats (some outsider) as one's own son.

Patta + iya + ti = *pattiyati*, likes to have a bowl.

Taṇhā + iya + ti = *taṇhiyati*, craves.

Aṭṭa + iya + ti = *aṭṭiyati*, becomes afflicted.

Hiri + iya + ti = *hiriṇiyati*, becomes bashful.

Dukkha + iya + ti = *dukkhiyati*, becomes miserable.

Sukha + iya + ti = *sukhiyati*, becomes happy. *Aṭṭi-yanā*, *hiriyanā*, etc. are the nouns formed from these bases.

*Harāyati* and *harāyanā* seem to be variations of *hiriṇiyati* and *hiriyanā*. But *harāyati* means : ' becomes depressed '.

### ONOMATOPOETIC VERBS

62. These are the verbs formed from the stems that are in imitation of natural sounds, such as *hum*.

The suffix used to form these is *āya*.

Taṭa - taṭa + āya + ti = *taṭataṭāyati*, makes the sound tat-tat.

Ciṭi + ciṭi + āya + ti = *ciṭiciṭāyati*, makes the sound chit-chit.

Cic + cit + āya + ti = *cicciṭāyati*, makes the sound chit-chit.

Gaḷa + gaḷa + āya + ti = *gaḷagaḷāyati*, makes the sound gala-gala ; used to express the sound of a heavy shower.

### DESIDERATIVE VERBS

63. These express the desire to do, or wish to be, that which is denoted by the simple root.

The conjugational signs of these are *sa*, *cha*, and *kha*. The first syllable of the root is reduplicated before these signs.

In reduplication :

(a) An aspirate must be reduplicated by its unaspirate : *bhuja* becomes *bubhuja*.

(b) A guttural is reduplicated by its corresponding palatal : *ghasa* becomes *jaghasa*.

(c) Initial *h* is reduplicated by *j* : *hā* becomes *jahā*.

(d) A long vowel in a reduplicated syllable is shortened, as in the above *jahā*.

### Suffix ' Sa '.

(1) *Su* (to hear) + *sa* becomes *susu* + *sa* when it is reduplicated.

*Su* + *su* + *sa* + *ti* becomes *sussūsati* when the second *s* is doubled and *u* is lengthened. *Sussūsati*, desires to hear.

(2) *Ji* (to conquer) before *sa* is changed to *jin* ; it becomes *jijin* when the first portion is doubled ; again it becomes *jigim* when *j* is changed to *g*. Its parallel form is *jigīsati*.

*Jigij* + *sa* + *ti* = *jigimīsati*, desires to gain or to pursue.

(3) *Pā* (to drink) is changed to *pivā* (through *pipā*).

*Pivā* + *sa* + *ti* = *pivāsati*, desires to drink.

(4) *ManA* (to think) before *sa* is changed to *vīmaṇ* (through *mīmaṇ*). *Vī* + *maṇ* + *sa* + *ti* = *vīmaṇsati*, investigates.



4. "Ath'eko lola-makkaṭo rukkhā otarivā tassa piṭṭhiṇ abhiruhitvā . . . naṅguṭṭhe gahetvā *dolāyanto kīḷi*". *J. ii*, 385.

5. "Idh'ūragānaṇ pavaro pavitṭho  
Selassa vaṇṇena pamokkham icchaṇ;  
Brahmaṇ ca vaṇṇaṇ apacāyamāno  
*Bubhukkhit*o no visahāmi bhottuṇ". *J. ii*, 14.

6. "Na taṇ yāce yassa piyaṇ *jigimse*;  
Desso hoti atiyācanāya". *J. ii*, 285.

7. "So Punnako kāmavegena giddho  
Irandaṭhiṇ Nāgakaṇṇiṇaṇ *jigimsaṃ*  
Gantvāna taṇ bhūtapatiṇ yasassiṇ  
Icc 'abravi Vessavaṇaṇ Kuveraṇ". *J. vi*, 269.

8. "Devo ca vassati, devo ca *gaḷa-gaḷāyati*,  
Ekako cāhaṇ bherave bile viharāmi". *Theg.*  
*v.* 189.

9. "Esa vātāhata-tālapannaṇ viya *taṭa-taṭāyati*,  
imassa kathāya pariyaṇto yeva natthi ti nindanti".  
*DhA. iii*, 328.

10. "Guṇavantānaṇ hi guṇaṇ Buddhā eva pākaṭaṇ  
kātuṇ sakkonti; avasesa jano guṇavantānaṇ guṇaṇ  
kathento *maccharāyati*". *DhA. ii*, 45.

11. "Ekam pi ce paṇam aduṭṭhacitto  
*Mettāyati* kusali tena hoti". *A. iv*, 151.

12. "Seyyathā pi nāma ekaṇ puggalaṇ duggataṇ  
durupetaṇ disvā *karuṇāyeyya*, evam eva sabbasatte  
karuṇāya pharati". *Vism.* 314. *Vbh.* 273.

13. "Bālo putta-taṇhāya c'eva dhanataṇhāya ca  
haṇṇiati, vihaṇṇiati, *dukkhīyati*". *DhA. ii*, 28.

14. "Imaṇ kho ahaṇ, Kevaṭṭa, iddhipāṭihāriye  
ādinavaṇ sampassamāno iddhi-pāṭihāriyena *aṭṭiyāmi*,  
*harāyāmi*, *jigucchāmi*". *D. i*, 213.

15. “ *Daddabhāyati*, bhaddante,  
Yasmiṃ dese vasāmaṃ ahaṃ ;  
Ahaṃ p’etaṃ na jānāmi  
Kim etaṃ *daddabhādyati* ti ”. J. iii, 77.

16. “ So gehā nikkhamitvā . . . ‘ akkhini me *dhū-māyanti* ti vatvā nalāṭe hatthaṃ patitṭhapetvā uddhaṃ oloketvā : ‘ Aho, dukkhaṃ ! Ayyo no Mahā-Kassa-patthero cirassaṃ me kuṭidvāraṃ āgato ; atthi nu kho kiñci gehe ? ’ ti āha ”. Dh.A. i, 425.

17 “ Tena kho pana samayena *dhūmāyitattaṃ tīmīrāyitattaṃ* gacchat’eva purimaṃ disaṃ, gacchati pacchimaṃ disaṃ ”. S. iii, 124.

18. “ So . . . tatth’eva vasanto tāva paṇḍitaṃ *vīmaṃsi* ti amaccassa dūtaṃ paṭipeseṣi ; taṃ sutvā amacco atth’eva vasanto paṇḍitaṃ *vīmaṃsi* ”. J. vi, 334.

### Glossary. Group 13

1. Whosoever being powerful forgives the weaker one, this has been called the supreme forbearance. The weakling always forbears.

3. (a) *Seyyathā pi nāma*, just as.

(b) *Phālo . . . tatto*, a ploughshare heated for a whole day.

(c) *Sandhūpāyati, sampadhūpāyati*, sends forth smoke and steam.

4. (a) *Lola-makkaṭṭo*, a mischievous monkey.

(b) *Narā . . . dolāyanto*, holding its tail and swinging to and fro.

5. (a) *Uragānaṃ pavaro*, the Nāga-king.

(b) *Pamokkham iccham*, wishing his safety.

(c) *Selassa vaṇṇena*, having the colour of a sapphire.

(d) *Last two lines* : "Though I am hungry I dare not eat (the Nāga) because I respect the brahman's colours".

When the Nāga was chased by a Garuḍa the former hid under the cloak of a brahmin hermit. The Garuḍa dared not remove the cloak and catch it as he honoured the brahmin.

6. Do not beg of him (something) whose friendship you like to have. One becomes detestful by over-begging.

7. (a) *Jigimṣam*, being desirous to gain.

(b) *Bhūtapati*, lord of demons.

9. *Vātā . . . viya*, like a palmyra leaf agitated by the wind.

12. If, pure in heart, he befriends even a single being, he becomes a possessor of merit.

12. *Durupeta*, badly endowed.

13. *Haññati*, *vihaññati*, *ḍukkhiyati*, becomes grieved, tormented and miserable.

14. *Kevaṭṭa*, it is because I perceive this danger in the practice of mystic wonders, that I loathe, abhor, and am ashamed thereof.

15. *Daddabhāyati*, makes the sound 'dad-dad'.

16. *Akkhīni me dhūmāyanti*, my eyes are emitting smoke, i.e. my eyesight is not clear.

17. (a) *Dhūmāyitattam*, a smoky cloud.

(b) *Timirāyitattam*, a mass of darkness.

## CHAPTER III

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### PASSIVE FORMS

64. (a) Only Transitive verbs can have passive forms. Very often the Intransitive roots become Transitive by means of the prefixes joined to them, then they also may have the passive forms.

The ways of constructing the passive forms and the rules of assimilation are stated in §§82, 83. N.P.C. ii.

(b) The conjugational signs given for the various groups of the roots are useless here. *Ya* stands as the only passive conjugational sign for every group.

(c) Two groups of Personal endings named 'Parassapada' and 'Attanopada' are given above. The later group, which may be called 'Reflexive', was at first used only for the Passive Voice; but later on the distinction disappeared and both the groups were used in either Voice.\*

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65. The Passive forms of *PacA* (to cook).

#### PRESENT TENSE

*Parassapada* or (Active) endings.

SINGULAR	PLURAL
3rd Paccati	Paccanti
2nd Paccasi	Paccatha
1st Paccāmi	Paccāma

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\*See also the definitions given in §§ 67 68. N.P.C. i.



*Attanopada* or (*Reflexive*) *endings.*

## SINGULAR

## PLURAL

3rd Paccate

Paccante

2nd Paccase

Paccavhe

1st Pacce

Paccāmhe

## IMPERATIVE

*Parassapada.*

3rd Paccatu

Paccantu

2nd Pacca, paccāhi

Paccatha

1st Paccāmi

Paccāma

*Attanopada.*

3rd Paccataṇ

Paccantaṇ

2nd Paccassu

Paccavho

1st Pacce

Paccāmase

## POTENTIAL

*Parassapada.*

3rd Pacce, pacceyya

Pacceyyuṇ

2nd Pacceyyāsi

Pacceyyātha

1st Pacceyyāmi

Pacceyyāma

*Attanopada.*

3rd Paccetha

Pacceraṇ

2nd Paccetho

Pacceyyvho

1st Pacceyyaṇ

Pacceyyāmhe

## IMPERFECT

*Parassapada.*

3rd Apaccā

Apaccū

2nd Apacco

Apaccattha

1st Apacca, apaccaṇ

Apaccamhā

*Attanopada.*

## SINGULAR

## PLURAL

3rd Apaccattha

Apaccatthun

2nd Apaccase

Apaccavhaṇ

1st Apacciṇ

Apaccimhase

## INDEFINITE

*Parassapada.*

3rd Papacca

Papaccu

2nd Papacce

Papaccattha

1st Papacca

Papaccamhā

*Attanopada.*

3rd Papaccattha

Papaccare

2nd Papaccattho

Papaccavho

1st Papacci

Papaccimhe

## AORIST

*Parassapada.*

3rd Apacci, pacci

Apaccuṇ, paccuṇ,  
apacciṇsu, pacciṇsu2nd Apacco, pacco,  
apacci, pacci

Apaccittha, paccittha

1st Apacciṇ, pacciṇ

Apaccimhā, paccimhā

*Attanopada.*

3rd Apaccittha, paccittha

Apaccū, paccū

2nd Apaccise, paccise

Apaccivhaṇ, paccivhaṇ

1st Apaccaṇ, paccaṇ,  
apacca, pacca

Apaccimhe, paccimhe

## CONDITIONAL

*Parassapada.*

3rd Apaccissā

Apaccissaṇsu

2nd Apaccisse

Apaccissatha

1st Apaccissaṇ

Apaccissamhā

*A-endings.*

	SINGULAR	PLURAL
3rd	Apaccissatha	Apaccissinsu
2nd	Apaccissase	Apaccissavhe
1st	Apaccissag	Apaccissānhase

Future forms *paccissati*, etc. are to be constructed only by inserting *issa* between the base and the Personal endings of the Present forms.

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## 66. Some more Passive Bases.

*Nā* (to know) + *ya* = *nāya* (to be known).

*Bhida* (to break) + *ya* = *bhijja* (to be broken).

*Disa* (to see) + *ya* = *dissa* (to be seen or to appear).

*Hana* (to kill or hurt) + *ya* = *hañña* (to be killed ; to be injured ; to take trouble).

*Chida* (to cut) + *ya* = *chijja* (to be cut or broken).

*Muca* (to release) + *ya* = *mucca* (to be free).

*Ḍaha* (to burn) + *ya* = *ḍayha* (to be burnt).

*Gahā* (to take) + *ya* = *gayha* (to be taken).

(a) The final *h* of the root and *y* of the sign are always interchanged. (See the last two examples).

(b) The initial *va* of some roots is changed to *vu* before the Passive sign *ya*.

*Vaca* (to say) + *ya* + *ti* = *vuccati*, is told or called.

*Vaha* (to bear) + *ya* + *ti* = *vuyhati*, is borne or floated.

*Vasa* (to live) + *ya* + *ti* = *vussati*, is practised.

*Vasa* is an intransitive having the meaning 'to live'. Its Passive form has the meaning 'to practise something'.

(c) The roots ending in *ā* change their vowel to *ī* before *ya* :

*Dhā* (to bear) + *ya* + *ti* = *dhīyati*, is borne.

*Hā* (to decrease) + *ya* + *ti* = *hīyati*, is decreased.

*Upa* + *mā* (to measure) + *ya* + *ti* = *upamīyati*, is compared.

*ī* of the above is shortened when *y* of *ya* is doubled :  
*Upamiyyati* (to be compared).

*Dā* (to give) + *ya* + *ti* = *diyyati* or *dīyati*.

(d) The final *i* and *u* of the roots are lengthened before *ya* when *y* is not doubled :

*Ni* (to lead) + *ya* + *ti* = *nīyati*, *niyyati*.

*Ci* (to collect) + *ya* + *ti* = *cīyati*, *ciyyati*.

*Su* (to hear) + *ya* + *ti* = *Sūyati*, *suyyati*.

(e) To the roots ending in *ū* the sign is added without any change :—

*Lū* (to reap) + *ya* + *ti* = *lūyati*, is reaped.

*Bhū* (to be) + *ya* + *ti* = *bhūyati*, is becoming.

(f) The most common way to form Passive bases is to insert an *ī* between the root and the sign *ya*.

*Kara* (to do) + *ī* + *ya* + *ti* = *karīyati*, is done.

*Hasa* (to laugh) + *ī* + *ya* + *ti* = *hasīyati*, is laughed at.

(1) In some cases *ya* is added to the active bases by means of *ī* :

Root      Base

ChidA > *chinda* + *ī* + *ya* + *ti* = *chindīyati*.

Muca > *muñca* + *ī* + *ya* + *ti* = *muñcīyati*.

Gaha > *gaṇha* + *ī* + *ya* + *ti* = *gaṇhīyati*.

Rudha > *rundha* + *ī* + *ya* + *ti* = *rundhīyati*.

(2) 'Ya' is added to the causative bases by means of 'i':

Root Base

KARA > *kārāpe* + i + ya + ti = *kārāpiyati* (to cause to be done).

PACA > *pācāpe* + i + ya + ti = *pācāpiyati* (to cause to be cooked).

HANA > *ghātāpe* + i + ya + ti = *ghātāpiyati* (to cause to be killed).

CHIDA > *chindāpe* + i + ya + ti = *chindāpiyati* (to cause to be cut).

Ni + sada > *nisīdāpe* + i + ya + ti = *nisīdāpiyati* (to cause to be seated).

(g) Some roots have more than one passive base :

GAMU : *gamīyati*, *gacchīyati*.

PACA : *pacīyati*, *paccati*.

HANA : *hanīyati*, *haññati*.

BANDHA : *bandhīyati*, *bajjhati*.

GAHA : *gaṇhīyati*, *gayhati*.

CHIDA : *chindīyati*, *chijjati*.

MUCA : *muñcīyati*, *muccati*.

KhāDA : *khādīyati*, *khajjati*, etc.

### Examples. Group 14

1. "Tasmiṃ kho pana, brāhmaṇa, yaññe, n'eva gāvo haññimsu, na ajeḷakā haññimsu ... na rukkhā chijjimsu yūpatthāya, na dabbā lūyimsu barihisatthāya".  
D. i, 140.

2. "Tath'ev'ime catubbannā pabbajitvā tav'antike Jahanti purimaṃ nāmaṃ, 'Buddhaputtā'ti nāyare".  
Apa. 27.

3. "Ye keci gaṇino loka 'satthāro' ti pavuccare Paramparāgataṃ dhammaṃ desenti parisāya te". *Ibid.* 28.
4. "Cittena nīyati loka, cittena parikkassati". *S. i.* 39.
5. "Ajeḷakā ca gāvo ca vividhā yattha haññare, Na taṃ sammaggatā yaññaṃ upayanti mahesino". *S. i.* 76.
6. "Ādittasmiṃ agārasmiṃ yaṃ nīharati bhājanaṃ, Taṃ tassa hoti atthāya; no ca yaṃ tattha dayhati". *S. i.* 31.
7. "Asso va jippo nibbhogo Khādanā apanīyati". *S. i.* 176.
8. "Tassa mayhaṃ, bhante, catusu dvāresu dānaṃ dīyitha . . . Atha kho maṃ itthāgāraṃ upasankamitvā etad avoca: 'Devassa kho dānaṃ dīyati, amhākaṃ dānaṃ na dīyati' ti". *S. i.* 58.
9. "Vihaññati kho ayaṃ Soṇadaṇḍo brāhmaṇo sakena cittena; yaṃ nūnāhaṃ Soṇadaṇḍaṃ brāhmaṇaṃ sake ācariyake tevijjake pañhaṃ puccheyyaṃ' ti". *D. i.* 119.
10. "Yathā kho, mārisā, nimittā dissanti, āloko sañjāyati, obhāso pātubhavati, Brahmā pātubhavissati". *D. ii.* 209.
11. "Cakkhūni te nassantu vā bhijjantu vā, Bud-dhasāsanam eva dhārehi, mā cakkhūni". *DhA. i.* 11.
12. "Ath'assa majjhimayāme atikkante apubbaṃ acarimaṃ akkhīni o'eva kilesā ca pabhijjimsu". *Ibid.*
13. "Na vijjatī so jagatippadeso Yattha-ṭṭhito mucceyya pāpakammā". *Dhp.* v. 127.

14. " Tam enaṇ jano disvā evaṇ vadeyya: Ambho, kim ev' idaṇ *harīyati* jañña-jaññaṇ viyā ti ? " *M. i*, 30.

15. " Na-y-idaṇ, bhikkhave, brahmacariyaṇ *vissati* janakuhanatthaṇ " . *A. ii*, 26.

16. " Atha te . . . manussasaddo viya *suyyati*, jānissāma nan ti saddānusārena gantvā taṇ purisaṇ disvā 'yakkho bhavissati' ti bhītā sare sannayhiṇsu " . *J. iv*, 160.

17. " Dittḥibandhana-baddhā te  
Taṇhāsotena *vuyhare* ;  
Taṇhasotena *vuyhantā*  
Na te dukkhā *pamuccare* " . *Vism.* 603.

18. " Anekaśākhā ca saḥassa-maṇḍalaṇ  
Chattaṇ marū dhārayum antalikkhe ;  
Suvanna-daṇḍā vītipatanti cāmārā  
Na *dissare* cāmara-chatta-gāhakā " . *SN. v.*  
688.

### Glossary. Group 14

1. At that sacrifice, O Brahman, neither were any oxen slain ; neither rams nor goats were put to death. No trees were cut down to be used as sacrificial posts, no Kusa-grass was mown to strew around the posts.

*Bariḥisa* is another name for Kusa-grass.

2. *Catubbaṇṇā*, people of the four castes or colours. The four castes are : Khattiyā (= warriors), Brāhmaṇā (= brahmans or the priest class), Vessā (= tradesmen and husbandmen), and Suddā (= the servants of the above three classes).

3. *Paramparāgataṁ*, handed down by tradition.

4. The world is led by thought ; by thought it is dragged about.

5. "Where divers goats and sheep and kine are slain,  
Never to such a rite as that repair  
The noble seers who walk the perfect way".  
*K.S. i, 103.*

6. Whatever thing is brought out and secured from a house which is on fire, it becomes useful to the owner ; but not so the things that are burnt in it.

7. *Nibbhoga*, useless ; worn out.

9. This brāhman, Sonadaṇḍa, is afflicted in his heart. I had better question him on his own doctrine concerning the threefold Vedic lore.

10. "According, friends, to the signs now seen—the light that ariseth, the radiance that appeareth—Brahmā will be manifested". *D.B. ii, 242.*

12. *Apubbam acarimaṃ*, simultaneously, (not being earlier or later).

13. *Jagatippadeso*, any spot on the earth.

14. *Jañña-jaññaṃ viya*, like an agreeable thing.

15. O monks, this holy life is not lived to cheat or cajole people.

16. *Sare sannayhimsu*, arranged the (bows and) arrows (in order to shoot).

17. "They are bound fast by chains of their own views ;

The stream of craving carries them away.

And as the stream of craving carries them,

They do not get release from suffering".

*P.P. 727.*



18. (a) *Anekaśākhāṃ . . . chattaṃ*, a parasol with numerous ribs (or staves) and having thousand shades.

(b) *Suvaṇṇadaṇḍā cāmarā*, chowries with golden handles.

(c) *Vitipatanti*, fly up and down.

## CHAPTER IV

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### ANALYSIS OF SENTENCES

67. There are three kinds of sentences:—

1. *Simple*
2. *Complex* and
3. *Compound*.

1. Every sentence must contain two parts—the *subject* and the *predicate*. A *simple sentence* contains only one subject and one predicate:—

- (a) *Puriso khettaṇ kasati.*
- (b) “*Na pupphagandho paṭivātam eti*”.
- (c) “*Ko na sammoham āpādi*?”

2. A *complex sentence* consists of a principal sentence with one or more dependent (or subordinate) sentences:

“*Sac'āhaṇ gehaṇ gamissāmi, mātāpitara maṇ tajjessanti*”.

Here the subordinate sentence is: “*Sac'āhaṇ gehaṇ gamissāmi*”. The other is the principal one.

3. A *compound sentence* consists of two or more simple or complex sentences joined together by means of a conjunction:—

(a) “*Thero Mūlasiriṇ pakkosāpesi, atha mahājanakāyo saṇnipati*”. Here are two simple sentences connected by *atha*; neither of these is subordinate to the other; but they have a connection in their sense.

(b) “*Sac'assa gehadvāraṇ gamissāmi, imassa bhariyā maṇ dāṭṭhuṇ na sakkhissati; yāv'assa bhattaṇ ādāya maggaṇ paṭipajjati tāva idh'eva bhavissāmi*”.

Here two complex sentences are connected by *tasmā* (= therefore), which is understood.

*N.B.*—*Atha* and *tasmā* are not conjunctions like English “and”, but conjunctive adverbs.

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68. It is stated above that a sentence consists of two parts—the *subject* and the *predicate*. The following simple sentence may be divided into those two parts though it contains so many words :—

“Pātubhūta-sattaratano rājā Kālīṅgo Cakkavattī ekadivasaṇ sabbālaṅkāra-patimaṇḍito mālā-vilepanadharo sabbasetāṇ Kelāsakūṭa-paṭibhāgaṇ gajaratanam āruyha mātāpitunnaṇ assama-padaṇ pāyāsi”.

#### Subject.

*Rājā*, Kālīṅgo Cakkavattī, pātubhūta-sattaratano, sabbālaṅkāra-patimaṇḍito, mālā-vilepanadharo.

#### Predicate.

*Pāyāsi*, sabbasetāṇ Kelāsakūṭa-paṭibhāgaṇ gajaratanam āruyha, mātāpitunnaṇ assamapadaṇ.

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69. The *subject* must be a noun or some word or words used instead of a noun.

- (1) *A noun* : Puriso gāmaṇ gacchati.
- (2) *A pronoun* : So rukkhāṇ chindati.
- (3) *An adjective used as a noun* : Dhanavā gehaṇ kiṇāti.
- (4) *A gerund* : Tattha gamanam sukhāvahaṇ bha-vissati.
- (5) *An infinitive* : Na sakkā gantum.

(6) A phrase: (a) "*Tīni phalāni pattena ariyasāva-  
kena olokita-olokitattāhānaṃ kampi*".

(b) "*Sunakhakāle pacceka-Buddhe sine-  
hena pavattitabhūṅkaraṇa-mattam eva taṇ  
rakkhati*".

69. While dividing a sentence into two parts the *object* was put under the *predicate*. The object stands as a completion to the predicate.

The object may be (1) a noun, (2) a pronoun, (3) an adjective used as a noun, (4) a gerund, (5) an infinitive, or (6) a phrase, as was stated in the case of a subject.

(1) *Noun* : Puriso *rukkaṃ* chindati.

(2) *Pronoun* : Te *maṃ* pahariṇsu.

(3) *Adjective* : Corā *dhanavantam* haniṇsu.

(4) *Gerund* : Thero tassa *āgamanam* paccāsiṇsati.

(5) *Infinitive* : Na visahati *bhottum*.

(6) *Phrase* : Ahaṇ *Jetavane vasantam Bhagavantam*  
passiṇ.

### Enlargement.

70. Both the *subject* and the *object* may be enlarged by attributive adjuncts. The attributive may be :

(1) An adjective,

(2) A noun in apposition,

(3) A noun or pronoun in the possessive case,

- (4) A phrase,
- (5) A compound noun, or
- (6) A clause connected by a relative pronoun.

Examples in order :—

- (1) *Balavā puriso mahantaṃ rukkhaṃ āruhati.*
- (2) *Rājā Ajātasattu Vedehiṇputto attano pitarāṃ Seniyāṃ Bimbisāraṃ jīvitaṃ voropesi.*
- (3) *Gahapatino putto tassa goṇe pahari.*
- (4) *Vihāraṃ gato rājā Pasendi Kosalo dhammaṃ desentaṃ Bhagavantaṃ passi.*
- (5) *Sabbālaṅkāra-patimaṇḍito Kālīṅgo Cakkavattī Kelāsakūṭa-paṭibhāgaṃ gajaratanam āruhya agamāsi.*
- (6) (a) Attributive to the subject:  
       *"Sukhaṃ supanti munayo  
       Ye itthiṃ na bajjhare".*
- (b) to the object :  
       *"Yo me āḍaṇaṃ pakittesi paṇanno sena  
       cetasā,  
       Tam ahaṃ kittayissāmi".*

### The Predicate and its Extension.

71. The Predicate is always a verb. It may be enlarged, extended, or modified by an adverb or any word or words equivalent to an adverb. Such extensions are called *Adverbial Adjuncts*.

The Adverbial Adjunct may be :—

- (1) An adverb : *"Sukhaṃ supanti munayo"*, or
- (2) An adverbial phrase : *Bhagavati Jetavane viharante bahū deva-manussā taṃ namassinsu.*

72. There are many kinds of adverbs and adverbial phrases. They are classified according to their meanings :

### Adverbs.

- (1) Of time : *yadā, tadā, idāni, ajja, pāto, divā*, etc.
- (2) Of place : *tattha, yahiṃ, kutra, tamhā, uddham, adho, heṭṭhā, dūrato*, etc.
- (3) Of degree or quantity : *thokaṃ, bahukaṃ, yāvātā, tāvatā, yāva, tāva, kittāvatā*, etc.
- (4) Of manner : *siḡham, sanikaṃ, sahasā, sukham*.
- (5) Of certainty : *addhā, vata, kāmaṃ, jātu, ve*, etc.
- (6) Of reason and consequence : *tasmā, tena, yato, yaṃ, tato, kasmā*, etc.

*Adverbial Phrases* also are classified like the adverbs :

- (1) *Tasmiṃ jīvante yeva tassa parisā vipulā ahoṣi*.
- (2) *Mahāraṣṭhā kārīte vihāre bahavo therā vasanti*.
- (4) “*Dānaveyyāvaṭiko pi paṇṇe āropita-niyāmen 'eva tesañ tesañ gehāni bhikkhū paṇiṇi*”.
- (4) “*Yathā me dhanacchedo na hoti, tathā karissāmi*”.
- (6) “*Atha te devī pucchi: Kiṃ kāraṇā āgatattḥāti?*”

### Examples. Group 15

Define the various clauses and phrases of the following :—

1. “*Ajātasattu-kumāro Devadattassa Gayāsīse vihāraṃ karetvā . . . divase divase pañcathālīpāka-satāni abhihari*”. (*Mahilāmukha*) *J. i*, 185-8.

2. “*Na, bhikkhave, Tathāgato idān'eva lokassa atthaṃ carati, pubbe pi cari yeva*”. *J. i*, 259-261.

3. "Ajja kho pan 'Ānanda, rattiyā pacchime yāme, Kusinārāyaṇ Upavattane Mallānaṃ sālavana, antarena yamaka-sālānaṃ, Tathāgatassa parinibbānaṃ bhavissati". *D. ii, 134.*

4. "Satthari hi paṭhama-gamanena Kapilapuraṃ gantvā kaṇiṭṭha-bhātikaṃ Nandakumāraṃ pabbājetvā Kapilapurā nikkhamma anupubbena Sāvattiṃ gantvā viharante āyasmā Nando . . . anabhirato . . . ahosi". *J. ii, 92.*

5. "Ekaṃ samayaṃ Bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme, tatra kho Bhagavā bhikkhū āmantesi 'bhikkhavo' ti". *S. i, 218, etc.*

6. "Atha kho rājā Māgadho Ajātasattu Vedehiputto . . . āroḥaniyaṃ nāgaṃ abhiruhitvā ukkāsu dhāriyamāṇāsu Rājagahamhā niyyāsi". *D. i, 49.*

7. "Na h'evaṃ vandiyā Buddhā yathā vandasi, Gotamī".

"Kathaṃ carahi sabbaññū vanditabbā Tathāgatā?" *Apa. 535.*

8. "Anupubbena medhāvi thoka-thokaṃ khaṇe khaṇe Kammāro rajataas'eva niddhame malam attano". *Dhp. v. 239.*

9. "Sabbaṃ Tissakumārassa vatthumhi vuttanayaṇ'eva veditabbaṃ". *DhA. ii, 139.*

10. "Sāvattiyaṃ kira eko upāsako dhammena samena agāraṃ ajjhāvasati". *Ibid. ii, 157.*

11. "Evaṃ sante pi ahaṃ pubbe kiñci akatattā kiñci na labhāmi ti na jānāsi". *Ibid. ii, 127.*

12. "Attano sāmike . . . disvā cittaṃ ekaggaṃ na bhaveyya, tena magga-phalāni pattuṃ na sakkuneyyaṃ; tasmā acalasaddhāya paṭiṭṭhitakāle tassaṃ te bhikkhū arahattaṃ patte dassesi". *Ibid. ii, 125.*

13. "Appakā te manussesu ye janā pāragāmino ;  
Athā'yaṇ itarā pajā tīram evānudhāvati".  
*Dhp.* v. 85.

14. "Sā vejjeṇ'āgantvā 'Kīdisaṃ, bhadde', ti  
putṭhā : 'Pubbe me akkhīni *thokaṃ* rujiṃsu, idāni  
*atīrekātaraṃ* rujanti' ti āha". *DhA.* i, 21.

15. "Yena yena subhikkhāni, sivāni abhayāni ca,  
Tena, puttaka, gacchassu ; mā sokāpahato  
bhava". *Theg.* v. 82.

16. "Yatth'eko labhate babbu, dutiyo tattha jāyati".  
*J.* i, 477-480. (*Babbu*).

17. "Yadā balākā suci-paṇḍaracchadā  
Kālassa meghassa bhayena tajjitā  
Palehiti ālayam ālayesinī,  
Tadānadi Ajakaraṇī rameti maṇ". *Theg.* v. 307.

18. "Asantaṇ yo pagaṇhāti, asantaṇ c'upasevati,  
Tam eva ghāsaṇ kurute, vyaggho Saṇḍivakaṇ  
yathā". (*Saṇḍiva*). *J.* i, 508-511.

19. "Saccaṇ kira tvaṇ, Nanda, sambahulānaṇ bhik-  
khūnaṇ evaṃ ārocesi ?" *DhA.* i, 118.

20. "Tathāgatassa tattha hatthināgena upaṭṭhi-  
yamānassa vasaṇabhāvo sakala-jambudīpe pākaṇ  
ahosi". *Ibid.* i, 60.

### Glossary. Group 15

1. *Pañca* . . . *abhihari*, he brought 500 pots of rice.  
(One *thālīpāka* contains food enough for ten persons).

2. *Lokassa atthaṃ carati*, acts for the welfare of the  
public.



3. "And now this day, Ānanda, at the third watch of the night, in the Upavattana of Kusinārā, in the Sāla Grove of Mallians, between the twin Sāla trees, the utter passing away of the Tathāgata will take place". *D.B.* ii, 146.

4. At that time, when the Master went to Kapilavattu for the first time, ordained His younger brother, Prince Nanda, and then left Kapilavattu for Savatthi, and was dwelling there, the venerable Nanda became discontented.

6. (a) *Ārohanīyaṃ nāgaṃ*, an elephant suitable for riding.

(b) *Ukkāsu dhāriyamānāsu*, while torches were borne, i.e. by the light of the torches.

7. "The Buddhas, Gotamī, are not to be honoured in the way that you honour them". "How, then, My Lord, the Omniscient Ones should be adored?"

8. Just as a smith removes the dross of silver by degrees, little by little, from time to time, in the same way a wise man should remove his own impurities.

9. *Vuttanayena*, as it was related.

10. *Dhammena samena*, righteously and peacefully.

11. *Pubbe* here means "previous births".

12. (a) *Ēkagga*, one-pointed; concentrated.

(b) *Acala-saddhā*, unshakable faith.

13. There are only few persons amongst men who go to the thither shore; the rest of the mankind run about on the hither shore.

15. "To any place where alms are easily got, wherever it is safe and free from danger, go thou, my boy; vex not thy life with care".

16. Wherever a cat gets its prey a second one comes thither.

17. Whenever the crane with bright white wings flees, seeking a shelter and towards it, in fear of the black stormcloud, the river Ajakarapī gives joy to me.

18. Whosoever helps a wicked person and keeps company with him, that person will eat up or ruin him just as the tiger ate up its reviver.

19. "Is it true, Nanda, that you have informed many monks in this way?"

20. The news that the Buddha was dwelling there attended by the noble elephant was widespread in whole Jambudīpa.

### DEFINITION OF CLAUSES

73. A clause is a part of a sentence containing a finite verb of its own. (A complex sentence must contain at least two clauses, one main, and the other subordinate).

The clauses are of three kinds :—

1. *Noun Clause*, which stands in the place of a noun and becomes the subject or the object.

2. *Adjectival Clause*, which takes the place of an adjective and enlarges the subject or the object.

3. *Adverbial Clause*, which takes the place of an adverb and becomes the extension of Predicate.

### Examples.

#### 1. *Noun Clause*.

(a) "Saccarj kira tvaṃ, Nanda, sambahulānaṃ bhikkhūnaṃ evaṃ ārocesi?" (= Is it true, Nanda, that you thus informed many monks?).

(b) “Satthā tato pi Jivakambavanāṃ gantukāmo :  
'*Tattha maṃ nethā*' ti āha”.

If we put the question "What did He say?" the answer is: '*Tattha mañi neṭha*' (= carry me there). The whole clause stands as the object to *āha*.

“*Yaṁ nissilā jagatiruhaṁ vihaṅgamā,*  
*Svāyaṇ aggiṃ pamuñcati*”. *Sakuṇa-Jātaka*).  
 (= This tree, which the birds frequent, (now) emits  
 fire).

The whole of the first line, (with its verb *honti* understood), stands as an attributive to the subject.

(a) “*Yadā te vivadiṣanti, tadā ehinti me vasaṃ*”.  
(= They will come under my influence *when they shall dispute with each other*).

(b) “**K**idiso nirayo āsi, *yattha Dūsī apaccatha*?”  
(= What-like was the hell *where Dūsī suffered*?).

**74.** Just as there are many groups of adverbs and adverbial phrases so there are various groups of *adverbial clauses* too :—

***“Purā agacchate etaṃ anāgataṃ mahabbhayaṃ***

**Subbacā hotha sakhilā aññamaññaṇ sagāravā”**

***Theq. v. 978.***

(Before this great danger will come to pass in future ; be ye of gentle and docile hearts, and be filled with a mutual regard).

(b) Of Place :

“ *Maññe sovaṇṇapayo rāsi, soṇṇamālā ca, Nandako*  
*Yattha dāso āmajāto ṭhito thullāni gajjati* ”. J. i, 226.

(I suppose that there is a heap of gold and some golden wreaths in the place standing where Nandaka, the born slave, speaks rough words).

(c) Of Manner :

“ *Yathā sārāḍikam bijam khetto vuttam virūhati,*  
*Evam rūhatu te nāsā* ”. J. ii, 322.

Just as a seed of the spring-time, sown in a field, would germinate (quickly), so may your nose (which was mutilated) grow.

(d) Of Reason :

“ *Yato ca so bahutaram bhojanam ajjhupāhari,*  
*Tato tatth'eva saṇṇsīdi, amattaññū hi so ahu* ”  
J. ii, 293.

Because he had taken much food (or as he was overfed) he sank at the spot. He was intemperate—in food.

(e) Of Degree :

“ *Yāva so mattam aññāsi bhojanasmim vihaṅgamo*  
*Tāva addhānam āpādī; mātarañ ca aposayī* ”.  
*Ibid.*

(When that bird knew the measure of the food or when it was temperate in food it could fly the long distance and support its mother).

(f) Of Consequence :

“ *Sace yujjhītukāmo'si, jayaṇ samma dadāmi te* ”.  
J. ii, 11.

## NOTE.

(a) The Locative Absolute or a phrase or a clause including the same must be classified in the adverbial group of time.

(b) A word in the instrumental case or a phrase or clause in that sense are to be included in the group of manner.

(c) The phrases with an Absolutive, such as *gantvā* should be included in the group of time, as they denote something done before the final action takes place.

75. It becomes clear by the examples given above : that—

- (i) *a noun clause* is introduced by *iṭi* (which is often understood).
- (ii) *an adjectival clause* is introduced by the Relative Pronoun *ya*.
- (iii) *an adverbial clause* is introduced by :
 

(a) <i>yathā</i> , ( <i>tathā</i> )	(f) <i>yāva</i> , ( <i>tāva</i> )
(b) <i>yadā</i> , ( <i>tadā</i> )	(g) <i>yāvatā</i> , ( <i>tāvatā</i> )
(c) <i>yattha</i> , ( <i>tattha</i> )	(h) <i>ce</i> , <i>sace</i> , <i>yadi</i>
(d) <i>yena</i> , ( <i>tena</i> )	(i) <i>iva</i> , <i>viya</i>
(e) <i>yato</i> , ( <i>tato</i> )	(j) <i>yadā</i> , <i>atha</i>
(k) <i>seyyathā pi</i> ( <i>evam eva</i> ).	

## Examples. Group 16

Define the various clauses.

1. "Yo Vejayanta-pāsāḍaṇ  
Pādaṅguṭṭhena kampayi,

Tādisaṇ bhikkhum āsajja,

Kaṇha, dukkhaṇ nigacchasi". *Theg. v.* 1194.

2. "Evam etam, Mahāvīra, yathā samana, bhāsasi;  
Ettha c'eke visidanti paṇkamh'iva jaraggavo".

*Ibid. v.* 1154.

3. "Seyyathā pi nāma suddhaṇ vatthaṇ apagatakā-  
lakaṇ sammad-eva rajanaṇ paṭiggaṇheyya, evam eva  
tesaṇ caturāsīti-pāpasahassānaṇ tasmiṇ yeva āsane  
virajaṇ vītamalaṇ dhammacakkuṇ udapādi". *D. ii,*  
43.

4. "Sare hatthehi bhañjitvā katvāna kuṭim acchi  
saṇ;

Tena me Sarabhaṇgo ti nāmaṇ sammutiyā  
ahu". *Theg. v.* 487.

5. "Labheyya nu kho so coro coraghātesu:  
'āgamentu tāva bhavanto coraghātā, amukasmiṇ me  
gāme vā nigame vā mittāmaccā ñātisālohitā, yāvahaṇ  
tesaṇ uddassetvā āgacchāmi' ti?" *D. ii,* 321.

6. "No ce labhetha nipakaṇ sahāyaṇ

Saddhiṇ-carāṇ sādhuvihāri dhīraṇ,

Rājā'va raṭṭhaṇ vijitaṇ pahāya

Eko care mātāṅga'raññe va nāgo". *DhA. i,* 62.

7. "Evaṇ mahāsatto khuddaka-makkhikāya pivana-  
mattam pi lohitaṇ anuppādetvā, sattarājāno palāpetvā,  
kaṇiṭṭha-bhātaraṇ oloketvā, kāme pahāya, isipabbajjaṇ  
pabbajitvā, abhiññā ca samāpattiyo ca nibbattetvā,  
jīvitapariyosāne brahmalokūpago ahosi". *J. ii,* 90.

8. "Kosalarājā mahantena balena āgantvā Bārā-  
naṇ gaṇetvā taṇ rājānaṇ māretvā tass'eva aggamaheṣiṇ  
attano aggamaheṣiṇ akāsi". *J. i,* 407-410. (*Asālarūpa*).

9. "Eko kuṭumbiko ekassa therassa vihāraṃ katvā taṃ tattha viharantaṃ catūhi paccayehi upaṭṭhahi". *DhA.* ii, 52.

10. "Caratha, bhikkhave, cārikaṃ bahujana-hitāya, bahujanasukhāya, lokānukampāya, atthāya hitāya sukhāya devamanussānaṃ". *V.M.* 21.

11. "Na arahati bhavaṃ Kūṭadanto Samaṇaṃ Gotamaṃ dassanāya upasaṅkमितuṃ, Samaṇo tv'eva Gotamo arahati bhavantaṃ Kūṭadantaṃ dassanāya upasaṅkमितuṃ". *D.* i, 129.

12. "Atha kho Pāyāsi Rājāñño Uttaraṃ māṇavaṃ āmantāpetvā etad avoca: Saccaṃ kira tvaṃ, tāta Uttara, evaṃ anuddisasi: 'Iminā'haṃ dānena Pāyāsiṃ Rājāññaṃ imasmiṃ yeva loke samāgacchiṃ, mā parasmin' ti". *D.* ii, 355.

13. "Abhijānāsi no tvaṃ, rājāñña, divāseyyaṃ upagato supinaṃ passitā ārāmarāmaṇeyyakaṃ vanarāmaṇeyyakaṃ?" *D.* ii, 333.

14. "So vata, Cunda, attanā palipa-palipanno paraṃ palipa-palipannaṃ uddharissati ti n'etaṃ ṭhānaṃ vijjati". *M.* i, 45.

15. "Tassa ce, bhikkhave, kulaputtassa evaṃ utṭhahato ghaṭato vāyamato te bhogā nābhiniṃphajjanti, so socati, kilamati, paridevati". *M.* i, 86.

16. "Addhā kho, bhante, evaṃ sante tassa purisassa sappāṭihirakataṃ bhāsitaṃ sampajjati". *D.* i, 198.

17. "Yagge, bhavaṃ jāneyya: Samaṇo Mahā-Kaccāno brāhmaṇānaṃ mante ekaṃsena apavadati paṭikkosati ti". *S.* iv, 118.

## Glossary. Group 16

1. "Having assailed such a monk, as caused Indra's palace to be shaken with his great-toe, O Black-hearted One, thou wilt get into trouble".

2. "It is just as you say, O great hero, O friar; here (in the mire of sensual pleasures) some sink, just as an aged ox is sunk in a swamp".

3. Just as a clean clothe from which all stain has been washed away, will readily take the dye, just even so did the 84000 beings obtain, even while sitting there, the pure and stainless Eye of the Truth.

4. *Sara*, here means a kind of reed.

5. Now would the culprit gain permission of this sort from his executioners: "Let my masters, the executioners, wait till I come back after having showed myself to my friends and acquaintances, my kinsmen and blood relations in such and such a village or town?"

6. "Should one not find a prudent companion to walk with, an upright man and steadfast,  
Then like a king renouncing the kingdom he  
has conquered, let one walk alone,  
Like an elephant roaming at will in an  
elephant forest". *B.L.* i, 181.

7. (a) *Abhiññā ca samāpattiyo ca*, the psychic powers and the higher stages of concentration.

(b) *Brahmalokūpago ahoṣi*, took rebirth in the Brahma-world.

9. *Catūhi . . . upatthahi*, supported him with the four requisities, viz. food, lodgings, raiment, and medicine.

10. "O monks, wander ye for the gain of the many, for the welfare of the many, out of compassion for the



world, for the good, for the gain, and for the welfare of gods and men ”.

11. “It is not fitting that venerable Kūṭadanta should call upon the recluse Gotama, but rather that the recluse Gotama should call upon you ”.

12. Then Prince Pāyāsi sent for the youngman Uttara and asked him as follows : “Is it true, dear Uttara, that you say thus : By this largesse, let me meet Prince Pāyāsi in this world only, and not in the next ?”

13. “Do you admit, Prince, that when you are taking your siesta, you see dreams of pleasant gardens and groves ?”

14. “It is an impossibility, Cunda, that a man being engulfed in a mire should drag out another person who is engulfed in the same mire ”.

15. If those riches, O monks, would not come to the clansman who is rousing himself, striving and exerting, he would feel grief and worry, and would lament.

16. “That being so, Rev. Sir, surely the talk of that man turns to be well grounded ”.

17. “May it please your reverence to know that the recluse, Kaccāna the Great, is attacking and abusing the sacred lore of the brahmins ”.

## 76. THE PARTS OF ANALYSIS

According to the explanations given above the parts of the analysis are :

1. The Subject,
2. The Enlargement of the Subject,
3. The Object,
4. The Enlargement of the Object,
5. The Predicate,
6. The Extension of the Predicate, and
7. The Completion of the Predicate (where there is an incomplete predicate).

Now let us analyse the following simple sentence :

“Pātubhūta-sattaratano Rājā Kāliṅgo cakkavattī ekadivasaṃ sabbālaṅkāra-patimaṇḍito mālā-vilepana-dharo sabbasetaṃ Kelāsakūṭa-paṭibhāgaṃ gajaratanaṃ āruya mātāpitunnaṃ assamaṇapadaṃ pāyāsi”. (See p. 120).

## 77. Analysis of a Complex Sentence.

“Sā tesaṃ kathaṃ sutvā : ‘Ime nillajjā mayā saddhiṃ abhiramitvā idāni maṃ māretukāmā ; jānissāma nesaṃ kattabbayuttakan’ ti tehi māriyamānā : ‘Ahaṃ yakkhini hutvā yathā maṃ ete mārenti evaṃ ev’ete māretuṃ samatthā bhavēyyaṃ’ti patthanāṃ akāsi”. *Dh.A.* ii, 35. (See p. 121).

## 78. Analysis of a Compound Sentence.

“Bhavaṃ hi Ānando tassa Bhoto Gotamassa dīgharattaṃ upaṭṭhāko santikāvācaro samīpacāri, Bhavam etaṃ Ānando jāneyya : yesaṃ so Bhavaṃ Gotamo dhammānaṃ vannaṇvādī ahoṣi, yattha ca imaṃ janataṃ samādāpesi, nivesesi, paṭiṭṭhāpesi”. *D. i.* 206. (See p. 122).

<i>Subject</i>	<i>Enl. of Subject</i>	<i>Object</i>	<i>Enl. of Obj.</i>	<i>Predicate</i>	<i>Extension of Predicate</i>
Rājā Kāliṅgo	(1) Cakravattī (2) pātubhūtasattar- atano (3) sabbālaṅkara- patimaṇḍito (4) mālāvilēpana- dharo	assama- padaṇ	mātāpītu- naṇ	pāyāsi	(1) ekadivasaṇ (2) sabbasetāṇ Kelā- sakūṭa-paṭibhā- gaṇ gajarata- nam āruyha

Subject	Enl. of Sub.	Object	Enl. of Obj.	Predicate	Ext. of Predicate	Completion of Predicate
Sā	māriyamā-nā	patthanag	Ahaṇ yak-khin hutvā yathā maṇ ete mareṇti evam ev' ete māretuṇ samathā bhavēyyan ti	akāsi	(1) tesag kathaṇ sutvā (2) Ime nillajjā mayā saddhiṇ ab- hiraṇitvā idāni maṇ māretukāmā jāṇissāmi nesag kattabbayutta- kan ti (cintetvā) (3) tehi	
Ime	nillajjā	maṇ		honti (understood)	(1) mayā saddhiṇ abhiramitvā (2) idāni	māretukāmā
Ahaṇ (understood)		kattabbayuttakaṇ		jāṇissāmi		
Ahaṇ		ete		bhavēyyag	(1) yakkhini hutvā (2) evam eva	māretuṇ samathā
Ete		maṇ		mārenti	yathā	

Principal Sentence.

4th cl. 3rd cl. 2nd cl. 1st cl.

# 122 ANALYSIS OF A COMPOUND SENTENCE

Connecting Word (Tasmā)	Subject	Enl. Sub.	Object	Enl. of Object	Predicate	Est. Pre.	Comp. Predicate
1st Sentence : Bhavaṇ hi Ānando ... samiṇocāri (ahosi)	Ānando	Bhavaṇ			ahosi (under- stood)	diḡha- rattaṇ	tassa Bhoto Gotamassa up- aṭṭhāko santi- kāvacaro sami- pacāri
-nd Sentence : Bhavam etaṇ Ānando jāneyya yesaṇ ... pa- tiṭṭhāpesi	Ānando	Bhavaṇ	etaṇ	yesaṇ so ... yattha ca im- aṇ janataṇ ... pat iṭṭhāpesi	jāneyya		
1st Clause : Yesaṇ so Bhavaṇ Gotamo dham- mānaṇ vāṇavādi ahosi	Gotamo	Bhavaṇ, so			ahosi		yesaṇ dham- mānaṇ vāṇavādi
2nd Clause : Yattha ca imaṇ janataṇ samā- dāpesi	(Gotamo)	(Bhavaṇ)	janataṇ	imaṇ	samāda- pesi	yattha	
3rd Clause : Yattha imaṇ janataṇ nivesesi	(Gotamo)	(Bhavaṇ)	(janataṇ)	(imaṇ)	nivesesi	(yattha)	
4th Clause : Yattha imaṇ janataṇ patiṭṭhā- pesi	(Gotamo)	(Bhavaṇ)	(janataṇ)	(imaṇ)	patiṭṭhā- pesi	(yattha)	

79. Analysis of a long Complex Sentence.

“Ath'assa bhariyā andhabālā evarūpe pāṭihāriye pasādaṇaṇa ajanetvā taṇa akkositvā paribhāsivā : ‘ Rājāno nāma caṇḍā, sakiṇa kuddhā hattha-pādādi-chedanena bahum pi anattaṇa karonti ti putte ādāya rājakulaṇa gantvā raññā pakkositvā ‘ Kiṇa etan'ti pucchitā āha : Ayaṇa mama sāmiko tumhākaṇa upaṭṭhāna-pupphēhi satthāraṇa pūjetvā tuccha-hattho gharāṇa āgantvā ‘ Kahaṇa pupphāni ’ ti puṭṭho idaṇa nāma vadeti ; mayā tassa chaḍḍitabhāvaṇa jānāhi ”. *Dh.A.* ii, 43. (See the next page).

Subject	Enl. Sub.	Object	Enl. Obj.	Predicate	Extension of Predicate
Bhariyā	(1) assa (2) andhabālā (3) Raññā pakko- sivā 'Kiṇ etan 'ti pucchitā	Ayaṇ mama sāmi- ko ... tucchahat- tho gharāṇ āga- ntvā ... vadeti ; mayā tassa chaḍ- ḍita bhāvaṇ jānāhi		āha	(1) Atha. (2) evarūpe pāṭihāriye pasādāṇ ajanet- vā, (3) taṇ akkosivā, (4) (taṇ) paribhāsivā, (5) Rā- jāno nāma ... karonti ti (vatvā), (6) putte ādāya rājakulaṇ gantvā
Rājāno	(1) caṇḍā (2) sakiṇ kuddhā	anattāṇ	bahuṇ	karonti	hattha-pādādi-chedanena
Sāmiko	(1) ayaṇ (2) mama (3) Kahaṇ pup- phāni ti puṭṭho	idaṇ		vadeti	tumhākaṇ upaṭṭhānapup- phehi satthāraṇ pūjetvā tuccha-hattho gharāṇ āg- antvā
(Tvaṇ)		mayā tassa chaḍ- ḍita-bhāvaṇ		jānāhi	

**XVII. Analyse the following sentences.**

1. "Punno theraya disvā va kasiya ṭhapetvā pañca-paṭiṭṭhena theraya vanditvā dantakaṭṭhaṇa kappiyaṇa katvā adāsi". *DhA.* iii, 303.

2. "Sattā Mūlasiriya āmantetvā : 'Jānāsi etan' ti pucchitvā, 'na jānāmi' ti vutte : 'Pitā te, Ānandasettḥi' ti vatvā asaddahantaṇa : 'Ānandasettḥi, puttassa te pañca-mahānidhiya ācikkhāhi' ti vatvā ācikkhāpetvā saddahāpesi". *DhA.* ii, 27.

3. "Appakā te manussesu ye janā pāragāmino ; Athāyaṇa itarā pajā tīraṇa evānuddhāvati". *Dhp.* v. 85.

4. "Anuddhato acapalo nipako saṇvutindriyo Sobhati paṇsukūlena siho va girigabbhara". *Theg.* v. 1081.

5. "Yo ca koci manussesu parapāṇāni hiṇṣati, Asmā lokā paramhā ca ubhayā dhaṇṣate nara". *Theg.* v. 237.

6. "Yāvajīvaṇa pi ce bālo paṇḍitaṇa payirupāsati, Na so dhammaṇa vijānāti dabbī sūparaṇa yathā". *Dhp.* v. 64.

7. "Atha naṇa piṇḍāya caritvā jīvitaya samatthakāle kapālaṇa hatthe ṭhapetvā : 'Tāta, mayaṇa taṇa nissāya mahādukkhaṇa pattā ; idāni na sakkoma taṇa posetaya ; imasmiya nagara kapaṇaddhikādīnaṇa paṭiyatta-bhattāni atthi, tattha bhikkhāya caritvā jīvāhi' ti taṇa vissajjesi". *DhA.* ii, 27.

8. "Tasmiya samaye Bārāṇasīvāsīno devatāmaṇḍalikā honti ; bahū ajeḷaka-kukkuṭa-sūkarādayo vadhitvā nānappaḷārehi puppha-gandhehi c'eva maṇṣa-lohitehi ca balikammaṇa karonti". *J.* i, 259-261.



9. "Selo yathā ekaghano vātena na samīrati,  
Evaṃ nindā-pasaṅsāsu na samiñjanti paṇḍitā".  
*Dhp. v. 81.*
10. "Imehi lakkhaṇehi samannāgato nāma agāra-  
majjhe vasanto rājā hoti cakkavatti; pabbajanto loka  
vivatacchaddo sabbaññū Buddhho hoti". *Jātaka-nidāna.*

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Glossary. Group 17

1. As soon as Puṇṇa saw the Elder, he left his plough, saluted the Elder with the Five Rests, and preparing a tooth-stick, he gave it to him.  
*Kappiyam katvā*, having made suitable or lawful.
2. *Asaddahantaṃ*, (to him) who was not believing.
4. "But who, with uninflated, steadfast mind,  
Is prudent, with his senses well controlled,  
He shineth glorious in a patchwork robe,  
As lion in the sombre mountain cave".  
*Ps.B. 366.*
5. Whosoever among men causes pain to his fellow creatures, this man will fall down from the welfare both of this world and the other.
6. "Even if a fool, all his life long, associate with a wise man,  
He will no more perceive the law than a spoon the taste of broth". *B.L. II, 118.*
7. *Kapaṇaddhikādinam paṭiyatta-bhattāni*, meals provided for poor folk, travellers, etc.
8. *Devatāmaṅgalikā*, expecting welfare through the deities.
9. As a solid rock is not shaken by the wind, even so the wise are not ruffled by praise or blame.

10. If a man having such marks should remain a householder, he will become a universal monarch ; if he goes forth into the homeless state he will become a Buddha, the omniscient, rolling back the veil from the world.

## CHAPTER V

## SYNTAX OF NOUNS

80. Syntax deals with the relations of words when they are arranged so as to form sentences. Most of these relations come under the heading of 'Concord'.

The Syntax of Nouns may be grouped under the different cases.

## NOMINATIVE

81. The Nominative is used :

- (1) When a noun stands as the *subject* of a sentence.
- (2) When a noun is *in apposition* with another noun in the Nominative.
- (3) When a noun stands alone and expresses only the meaning of its stem.

1. The subject is of three kinds :—

(a) *Simple* : (b) *Causative*, and (c) *Reflexive*.

(a) *Simple* : Dāso rukkhaj chindati.

(b) *Causative* : Setṭhī dāsaṃ rukkhaj chindāpeti.

(c) *Reflexive* : Rukkho patati. Ghaṭo bhijjati.

Most of the causative verbs take two objects, of which one is *direct* and the other *indirect*. Here *rukkham* is the direct one ; *dāsaṃ* is indirect. (Note that the subject *dāso* in (a) has become an object in (b)).

In (c) as the tree falls of itself, without any attempt of another to fell it, the tree is called the Reflexive Subject. The action reflects on the subject itself. So is *Ghaṭo bhijjati*.

**2. Nouns in Apposition :—**

- (a) Rājā Māgadho Senīyo Bimbisāro.
- (b) Sakko Devānam-Indo.
- (c) Visākhā Migāramātā.

**3. Nouns expressing only the meanings of their stems :—**

Puriso, Rukkho, Pabbato.

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**ACCUSATIVE**

**82. The Accusative is generally used to denote an object (in a sentence).**

The object is of three kinds :—

- (a) *Nibbatti-kamma*, Generative Object,
- (b) *Vikati-kamma*, Transformative Object and
- (c) *Pattikamma*, Attainable Object.

**(a) Generative Object :**

- (1) *Mātā puttam vijāyati.*
- (2) *Āhāro sukham janeti.*
- (3) *Vaddhaki ratham karoti.*

**(b) Transformative Object :**

*Kaṭṭham aṅgāram karoti.*

**(c) Attainable Object :**

- (1) *Puriso geham pavisati.*
- (2) *Cakkhumā rūpāni passati.*
- (3) *Upāsako Buddhān namassati.*

**1. Extension in time and space is denoted by the Accusative :—**

(a) "Atha kho Bhagavā bodhirukkhamūle *sattāham* ekapallaṅkena nisīdi". *V.M.* 1.

(b) "Sace ayyā *imaṃ temāsam* idha vaseyyuṇ".  
Dh.A. i, 8.

(c) "Vīsaṃyojanasatam maggaṃ gantvā . . . piṇḍāya pāvisi". Dh.A. i, 8.

2. The ordinals denoting for which time, are put in this case :—

So *dutiyam* pi *tatiyam* pi tath'eva yāci.

3. Most of the adverbs are in this case :—

"Tumhe imasmiṇ mate yeva *sukham* jīvissatha, jīvante tu *dukkham* jīvatha". Dh.A. i, 216.

4. All verbs implying motion govern the Accusative :—

(a) Puriso *gāmaṃ* gacchati.

(b) Rājā *Bhagavantam* upasaṅkami.

5. The prefixes *anu*, *abhi*, *adhi*, *pati* and *upa* govern the Accusative :—

*Anu* : "Caturāsiti-pāṇasahassāni . . . Vipassin Bodhisattaṇ . . . *pabbajitam* anupabbajisū". D. ii, 30.

*Abhi* : "Taṇ kho pana *bhavantam* Gotamaṃ evaṇ kalyāṇo kittisaddo abbhuggato". D. i, 87.

*Pati* : "So aham pi gamissāmi *nagaraṃ Mithilam* pati". Thig. v. 319.

*Adhi* : "Adhi *brahmānaṃ* mayaṇ, bhante, *Bhagvantaṇ* apucchimhā". M. ii, 132.

*Upa* : "Ekaṇ yeva catudonikaṇ *piṭakam* upanisiḍitvā dāsa-kammakara-porisassa chammāsikaṇ bhattaṇ deti". V.M. 240. She having sat near a basket, which holds only four measures, distributes corn, enough for six months, to the slaves and workers (from that basket).

6. The indeclinables *dhī*, *antarā* and *samantā* govern the Accusative :

*Dhī* : "Dhī brāhmaṇassa *hantāraṃ*". Dh.p. 389.

*Antarā*: “*Antarā ca Nālandam antarā ca Rājagaham addhānamagga-paṭipanno hoti*”. *D. i, 1.*

*Samantā*: “*Etha tumhe, bhikkhave, samantā Vesālim yathāmittaṃ . . . vassaṃ upetha*”. *D. ii, 98.*

### 83. INSTRUMENTAL

1. The agent by whom an action is performed is put in the Instrumental :—

*Vaḍḍhakinā geha kariyati.*

It should be noted here that in Pali *vaḍḍhakinā* is called *anutta-kattā* (= subject which is not expressed by the verb), and *geha* ‘*utta-kammaṃ*’ (= object expressed by the verb). Such is the case in all Passive Sentences. This definition however is unknown in English.

2. The Instrument with which an action is performed is put in this case :—

So *pharasunā* rukkhajaṃ chindati.

3. The Instrument shows cause or reason :—

(a) *Rukkho vātena* kampati.

(b) “*Kammunā* vasalo hoti”.

4. The conveyance in or on which one goes :—

“*Sā yāvatikā yānassa bhūmi, yānena gantvā yānā-paccorohitvā*”. *DhA. i, 385.*

5. The price at which a thing is bought :—

“*Satasahassena* me kiṭaṃ”. *Apa.*

6. The way by which one goes :—

*Iminā* maggena yāhi.

7. The words expressing birth, lineage, origin, or nature govern the Instrumental :—

(a) “*Vipassī, bhikkhave, Bhagavā . . . khattiyo jātiyā* ahosi . . . *Koṇḍañño gottena* ahosi”. *D. ii, 6-7*

(b) *Akkhinā kāṇo*, blind of one eye.

8. It expresses the time 'in' or 'at':—

(a) *Dvīhi māsehi niṭṭhāsi*.

(b) "Tena samayena Buddhho Bhagavā Uruvelāyaṇ viharati": *M.V.* 1.

9. It expresses the companionship or possession:—

(a) "Tena kho pana samayena Nigrodho paribbājako mahatiyā paribbājaka-parisāya saddhiṇ nisinno hoti". *D.* iii, 36.

(b) "Imehi kho ayaṇ, deva, kumāro dvattiṇsa-mahā-purisa-lakkhaṇehi samannāgato". *D.* ii, 19. This babe, my lord, is endowed with the thirty-two marks of the Great Man.

10. In the expression "What is the use of?" the thing is expressed by the Inst. and the person by the Dative:—

(a) "Ko attho jīvitena me?" *Theg.* v. 407.

(b) Kiṇ te jaṭāhi dummedha? *Dhp.* v. 394.

11. The indeclinables *saha*, *saddhiṃ*, *samaṃ*, *vinā* and sometimes *alam* govern the Inst.:—

*Saha*: "Saha bhaṇḍakena coraṇ cūlāya gaṇhanti viya maṇ vippakāraṇ pāpeyya". *DhA.* i, 294. She would take me into account as one would take hold of a thief by his knot of hair.

*Saddhiṃ*: "Pañcasatā bhikkhū tena saddhiṇ maggaṇ paṭipajjisu". *DhA.* iii, 21.

*Samaṃ*: "Yaṇ karomase Brahmuno samaṇ devehi, mārisa, tad ajja tuyhaṇ kassāma". *D.* ii, 288. What honour we, together with the gods, were used to pay to the Brahma, that honour now we shall pay to you.

*Vinā* : “Na mayaṇ vinā bhikkhusaṅghena vattāma”. *DhA.* i, 405. We are not used to live without (associating) the monkhood.

*Alaṇ* : “Pakkamat’ āyasmā imamhā āvāsā ; alaṇ te idha vāsena”. (*Pātimokkha*). Let the venerable one leave this monastery ; enough of your living here.

12. Some adverbs also are in the Inst. :—

(a) “Idāni pana me cittaṇ nibbutaṇ bhavissati ; sukkena ca sayituṇ labhissāmi”. *DhA.* i, 223. Now my mind will be calmed and I will be able to sleep comfortably.

(b) *Sammāsambuddhassa santike mayhaṇ pabbajjā, sā ca pana me dukkheṇa laddhā*. (*Nigrodhamiga*). *J.* i, 145-153.

13. In comparison the thing compared is in the Inst. :—

“Etena hi agginā sadiso aggi nāma natthi”. *DhA.* i, 403.

14. The thing with which something is mixed is put in the Inst. :—

“*Kalīra-panasādīhi* missetvā maṇsaṇ pacanti”. (*Samp.*). They cook flesh having mixed with edible top sprouts and jack-fruit, etc.

15. The state, in which something is done, is expressed by the Inst. :—

“Tvaṇ devasikaṇ sedehi muccamānehi piṇḍāya carasi”. (*Mahilāmukha J.*). Daily you wonder, with sweat dripping, for alms.

16. The expression “less by” takes the Inst. :—

“Imaṇ dvīhi ūnaṇ purisa-sahassaṇ vināsaṇ pattaṇ”. (*Vedabbha*) *J.* i, 253-256.



17. The Potential and the Past Passive Participle take the instrument for their original subject. :—

(a) “*Amhehi ca aññamaññaṇ katikā katā*”. *DhA. i, 93.*

(b) “*Yassa rañño cakkavattissa dibbaṇ cakkaratanaṇ osakkati . . . na dāni tena raññā ciraṇ jīvitabbaṇ hoti*”. *D. ii, 59.*

### Examples. Group 18

For the Nominative, Accusative and Instrumental.

1. “*Pubbe tvaṇ olambakaṇ otārento viya ujukam eva phalāni pātesi*”. (*Kurugamiga*). *J. i, 173-4.*

2. “*Upakaṭṭhāya pavāraṇāya sabbe’va saha paṭisambhidāhi arahattaṇ pāpuṇṇsu*”. *DhA. i, 13.*

3. “*So taṇ ādāya Sāvatthiṇ ekarattivāsena gacchanto ekaṇ phāsukaṭṭhānaṇ gantvā nivāsaṇ gaṇhi*”. *DhA. i, 386.*

4. “*Rājā kira Pasenadi Kosalo ekasmiṇ chaṇadivase . . . hatthim abhiruyha mahantena rājānubhāvena nagaṇaṇ padakkhiṇaṇ karoti*”. *DhA. ii, 1.*

5. “*So : bhariyam me nissāya bhayena uppannena bhavitabban ti cintetvā . . . gantvā rājānaṇ vanditvā aṭṭhāsi*”. *DhA. ii, 2.*

6. “*So . . . yathāladhdhena vyañjanena saddhiṇ allam eva bhattaṇ pacchiyaṇ opīletvā ādāya yojanikaṇ maggaṇ pakkanto*”. *DhA. ii, 3.*

7. “*Sabbhi-r-eva samāsetha Paṇḍiteh’ atthadassihi*”. *Theg. v. 4.*

8. "Sā udakabindūhi paggharanteh'eva aḍḍhul-likhitehi kesehi vegen 'āgantvā : 'Tuvaṭṭaṇ kho, ayyaputta, āgaccheyyāsi'ti āha". *DhA.* i, 116.

9. "Tasmiṇ pana nagare anusaṇvaccharaṇ vivaṭṭanakkhattaṇ nāma hoti, tadā bahi anikkhamana-kulāni pi parivārena saddhiṇ gehā nikkhamitvā apaṭicchannena sarīrena padasā va nadītiraṇ gacchanti". *DhA.* i, 388.

10. "Suppabuddha, . . . ahaṇ te aparimitaṇ dhaṇaṇ dassāmi, 'alam me Buddena, alam me dhammena, alam me saṅghena'ti vadehī ti". *Udānaṭṭhakathā.*

11. "Āyasmā Aṅgulimālo bhinnena sīsena, lohiteṇa galantena, bhinnena pattena, vipphālītāya saṅghātiyā yena Bhagavā ten'upasāṅkami". *M.* ii, 104.

12. "Vipassī, bhikkhave, arahaṇ sammāsambuddho khattiyo jātiyā ahosi . . . Koṇḍañño gottena ahosi". *D.* ii, 11.

13. "Satthā navahi māsehi cārikaṇ caritvā puna Sāvatthiṇ agamāsi; Visākhāya pi pāsāde kammaṇ navahi eva māsehi niṭṭhitaṇ". *DhA.* i, 414.

14. "Bhante, imaṇ catumāsaṇ bhikkhusaṅghaṇ gaheṭvā idh'eva vasatha, pāsādamahaṇ karissāmi ti". *DhA.* i, 415.

15. "Amatamhi vijjamāne  
Kiṇ tava pañcakaṭukena pītena ?" *Thig.* v.  
503.

16. "Kin te jaṭāhi dummedha ?  
Kin te ajinasātiyā ?" *J.* i, 134.

17. "Sace te ūnaṇ kāmehi, ahaṇ paripūrayāmi te ;  
Yo naṇ hiṇṣati vāremi ; bhūmi-senāpatī ahaṇ".  
*D.* ii, 243.

18. "Digharattaṃ kho maṃ tvaṃ devī iṭṭhehi kantehi piyehi maṇāpehi samudācarittha; atha ca pana maṃ tvaṃ pacchime kāle aniṭṭhehi akantehi amanāpehi samudācarasī ti". *D.* ii, 192.

### Glossary. Group 18

1. *Olambakaṃ*, a plumb.
2. (a) *Upakaṭṭhāya pavāraṇāya*, when the Pavāraṇā ceremony was near by. Pavāraṇā is held at the end of the rainy retreat.  
(b) *Saha paṭisambhidāhi*, together with the four-fold analytic insight.
3. *Ekaraṭṭivāsena*, by spending only one night (on the way).
4. *Nagaraṃ padakkhiṇaṃ karoti*, circumambulates the city.
5. *Bhariyaṃ . . . bhavitabbaṃ*, it must be a danger arisen on account of my wife.
6. (a) *Yathāladdhena vyañjanena*, with whatever curry he could get.  
(b) *Pacchiyaṃ opīletvā*, having crammed in a hand-basket.
7. Associate only with the good, who are wise and understand the good.
8. *Adḍhullikkhitehi kesehi*, with the hair half-combed.
9. *Vivaṇanakkhattaṃ*, a festival in which every kind of veil is removed.
10. *Alam me Buddhena*, I have no use of the Buddha, or enough of the Buddha.
11. *Vipphālītāya saṅghāṭiyā*, with the over-robe torn.

14. *Pāsādamaham*, ceremony of consecrating the mansion.

15. When the nectar is there, what is the use of your drinking a decoction made of five kinds of astringent things ?

16. *Kin te jaṭāhi*, what is the use of your matted hair ?

17. " If for thy pleasures aught there lacketh yet  
I'll make it good. If any injure thee,  
Them I'll restrain, warlord and landlord I".

*D.B. i, 275.*

18. " Long hast thou addressed me, O Queen, in pleasant words, much to be desired, and sweet. Yet now in this last time you speak in words unpleasant, disagreeable, not to be desired ". *D.B. ii, 225.*

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### DATIVE

84. The person to whom something is given, the person or object for whom or which something is done, is put in the Dative.

Consequently it is sometimes used as indirect object with transitive verbs having an accusative as direct object.

1. When something is given to someone :—

" *Mama ayye upasaṅkamitvā tesaṃ dānaṃ dehi* ".

*DhA. i, 434.*

2. When something is done for someone :—

" *Jātassa kho Vipassissa kumārassa setacchattarā dhārayittha* ". *D. ii, 19.*

3. When liking or disliking for someone or something is expressed :—

(a) “Devā pi *tesaṃ* pihayanti  
*Sambuddhānaṃ satimataṃ*”. *Dhp.* 181.  
Even the devas hold dear those who are  
mindful and enlightened.

(b) “Gehe *iṭṭhīnaṃ* pi putta-*dhītānaṃ* pi amacca-  
brāhmaṇa-*gahapatiādīnaṃ* pi appiyo amanāpo . . .  
ahosi”. *J.* ii, 240.

4. When someone is informed of something :—

“Te attanā laddhagunaṃ *Tathāgatassa* āro-  
cesuṃ”.

5. When the sense of purpose is expressed :—

“Tiṭṭhatu Sugato kappan bahujanahitāya, bahujan-  
asukhāya, lokānukampāya, atthāya hitāya sukhāya  
devamanussānaṃ”. *D.* ii, 104.

6. Suitability or fitness is denoted by the Dative :—

“Na-y-idan *Devadattassa* anucchavikaṃ, *Sāriputta-*  
*therassa* anucchavikaṃ”. *DhA.* i, 79.

7. In such expressions as : “What is the use of”, etc., the person is expressed by the Dative :—

“Kim *me* gharāvāsena ?”

8. When something is refused, the person is put in the Dative :—

“*Mayham* evarūpāya jaṭāya kiccaṃ natthi”.

9. The indeclinables *namo*, *sotthi*, *svāgatam*, *lābhā* and the words expressing their meanings govern the Dative :—

(a) “*Namo te* purisājañña, *namo te* purisuttama”.  
*Theg.* v. 629.

(b) "Sotthi bhadante hotu rañño, sotthi janapa-  
dassa". *D. i, 96.*

(c) "Tassā te svāgataṃ bhadde ;  
Atha te adurāgataṃ".\* *Thig. v. 337.*

(d) Lābhā vata me, . . . yassa me satthā arahāṇaṃ".  
*S. i, 119.*

10. The following roots govern the Dative :—

(a) *Su* (to hear) preceded by *pati* or *pati* + *ā*.

(b) *Thā* (to stand) preceded by *upa*.

(c) *DubhA* (to be hostile to).

(d) *Khā* (to be clear) preceded by *pa* or not.

(e) *KudhA* (to be angry).

(a) "Bhadante ti te bhikkhū Bhagavato paccas-  
sosuṇa". *D. ii, 290.*

(b) "Appamattā ayyassa upaṭṭhānaṃ karohi".

(c) "Yaso-kittiṇa ca pappoti, yo mittānaṃ na  
dūbhati". *Mittānisamsa Sutta.*

(d). "Disā pi me na pakkhāyanti". *D. ii, 99.*

(e). "Mā me kujjha, Mahāvīra". *Thig. v. 293.*

11. When something is sent to someone the  
receiver is put in the Dative :—

"Pitarā me tumhākaṃ paṇṇaṃ pesitaṃ". *DhA. i, 182.*

12. When something is told or preached to  
someone the person who listens is put in the  
Dative :—

(a) "Mayhaṃ akathetvā kassa kathesi tāta?"

(b) "Bodhisatto brāhmaṇassa dhammaṃ desesi".

\* The translation given in the *Ps.S.* is :—

"Welcome to thee, thou gracious maiden ! thence

For thee 'twas but a little way to come".

The translator has taken the last word as *adūrāgataṃ*. This is  
a mistake ; *durāgataṃ* is the opposite of *svāgataṃ* (=welcome),  
so *adūrāgataṃ*, means 'not unwelcome' or 'not a-bad coming'.

13. The indeclinable *alam* sometimes govern the Dative :—

“Dessā ca me, alam me ; āpuccā 'haṇ gamissāmi”.  
*Thig. v. 416.* She is detestable to me ; enough of her ;  
 I will ask for leave to go away.

14. When a thought has occurred to someone the person is put in the Dative :—

“Atha kho Sālavatīyā gaṇikāya etad ahosi”.  
*V.M. 269.*

15. The words prefixed with ‘*pātu*’ and ‘*āvi*’ govern the Dative :—

“*Raṇṇo* Mahāsudassanassa . . . dibbaṇ cakkaratanāṇ pāturahosi”. *D. ii, 172.*

## ABLATIVE

85. The primary meaning of the Ablative is separation or that which is expressed by “from”, but it expresses many other relations too.

1. Separation :—

(a) Puriso *gehā* nikkhamati. (b). *Rukkhamhā* phalaṇ patati. (c) So *assa piṭṭhito* otari.

2. The measure of length, breadth, or distance is denoted by the Ablative :—

(a) “So kira *Sāvattitho* avidūre khettaṇ kasati”.  
*Dh.A. ii, 37.*

(b) “*Rājagahato* pañca-cattāḷisa-yojana-matthake *Sāvattthi*”.

(c) “*Gambhīrato* gāvutaṇ, *puṭhulato* dve gāvutā, deva”. *Dh.A. ii, 120.*

3. When some direction is expressed :—

“*Dakkhiṇato* nagarassa Bhagavato sarīraṇ jhāpesāma”. *D. ii, 160.*

4. When some cause or reason is expressed :—

(a). “ *Kāmato jayatī soko, kāmato jāyati bhayaṇ* ”.  
*Dhp.* 215.

(b). “ *Kasmā nu tumhaṇ daharā na mīyare?* ”  
*J.* iv. 52.

5. When release from something is expressed :—

“ *Mutto’haṇ sabbapāsehi, ye dibbā ye ca mānusa* ”.  
*S.* i, 106.

I am freed from all snares, terrestrial or divine.

6. The verbs having the meaning “ *to avoid, to abstain, to fear, or to abhor* ” govern the Ablative :—

(a) “ *Pāṇātipātā viramāmi khippaṇ* ”. *DhA.* i, 32.

(b) “ *Pāpā cittaṇ nivāraye* ”. *Dhp.* v. 116.

(c) “ *Bhāyāmi paccāgamanāya tassa* ”. *J.* ii, 242.

(d) “ *Pāpakehi akusalehi dhammehi aṭṭiyati harāyati jigucchati* ”.

7. The indeclinables *ārakā*, *aññatra*, *yāva*, *uddham*, *adho* govern the Ablative :—

*Ārakā* : *Ārakā hoti saddhammā*,

*Nabhaso paṭhavī yathā* ”. *Theg.* v. 1078.

He is far from the good norm as firmament is far from the earth.

*Aññatra* : “ *So . . . aññatra uccāra-passāvakammā aññatra niddā-kilamatha-paṭivīnodanā . . . vassasataṇ gantvā . . . kālaṅkato* ” (*S.* i, 62). And I, leaving aside the time for needs of nature and sleeping for the rest, travelled for hundred years and died (without reaching my destination).

See Chapter VI for the examples with remaining indeclinables.



8. *Thā* (to stand) preceded by *u* governs the Ablative :—

- (a) “*Vuṭṭhāhi ca Bhagavā tamhā ābādha*”. *M.* 81.  
 (b) “*Sāyaṇhasamayaṇ paṭisallānā vuṭṭhito*”.  
*S.V.* 79.

9. The comparative “*tara*” and those words which express its meaning govern the Ablative :—

- (a) “*Te paṇ’ete asappurisā tiracchānagatahi pi guṇahinā*”. *Rasavāhinī*.  
 (b) “*Malā ve pāpakā dhammā, asmiṇ loke paramhi ca* ;

*Tato malā malatarāṇ, avijjā paramaṇ malaṇ*”. (*Dhp.* 242-3). Taints, indeed, are all evil things both in this world and in the next. A worse taint than these is ignorance, the greatest taint.

10. The expressions “since”, “beginning from”, or “from that time” are denoted by the Ablative :—

“*Aruṇuggamanato paṭṭhāya yāva majjhantikasa-mayā*”.

11. The adverbs *pubbe*, *pure*, *puretaram*, *param*, *oram*, etc. govern the Ablative :—

- (a) “*Na me diṭṭho ito pubbe*”. *Dh.A.* iii, 226.  
 (b) “*Therehi puretaram eva ekapassena gantvā*”.  
*Dh.A.* i, 111.  
 (c) “*Tato paraṇ paccantimā janapadā*”. *J. nidāna*.  
 (d) “*Orāṇ me chahi māsehi kālakiriyā bhavissati*”.  
*Nandaka-pelavatthu*.

12. The idea “in terms of” is expressed by the Ablative :—

“*Yo sukhaṇ dukkhato’ ddakkhi*”,  
*Dukkham addakkhi sallato*”. *S.* iv. 207.

“Who sees that pleasure is an ill and pain a piercing barb”.

Examples. Group 19.

For the Dative and Ablative.

1. "Bodhisatto : 'idān' esa hatthipittḥā pativā marissatī'ti hatthito apatanatthaṇ Bhīmasenaṇ yottena parikkhipitvā gaṇhi". *Bhīmasena. J. i, 355-359.*

2. "Dīghato tiṇsayojaṇ, vitthārato paṇṇarasa-  
yojanaṇ assamaṇ māpehi".

3. (a) "Laddhāna vitthaṇ na dadanti moḥā".  
*Theg. v. 776.*

(b) "Tasmā hi paṇṇā va dhanena seyyo".  
*Theg. v. 784.*

4. "Kuṭumbikassa te gehe bhattaṇ bhuñjanato  
varataṇaṇ mīlhaṇ khāditaṇ; . . . kuṭumbikena dinna-  
sātakānaṇ nivāsanato varataṇaṇ naggena caritaṇ".  
*DhA. ii, 53.*

5. "Atha kho āyasmā Mahā-Kassapo tassa  
sattāhaṇaṇ accayena tamhā samādhimhā vuṭṭhāsi".  
*DhA. i, 427.*

6. "Dasahi ca lokadhātūhi devatā yebhuyyena  
sannipatitā honti". *D. ii, 253.*

7. "Tvam pana Mahābrahmunā pi uttaritaro ti?"  
"Āma, Jambuka, ahañ hi Brahmunā pi atibrahmā  
ti". *DhA. ii, 60.*

8. "Tathāgato atīte Buddhē . . . jātito pi anussarati,  
nāmato pi, . . . gottato pi . . . āyuppamānato pi".  
*D. ii, 10.*

9. "Anāgaṇassa posassa niccaṇ sucigavesino  
Vāḷaggamattaṇ pāpassa abbhāmatṇaṇ va  
khāyati". *Theg. v. 1001.*

10. "Catunnaṇ, bhikkhave, dhammānaṇ ananubodhā  
appaṭivedhā evaṇ idaṇ dīghaṇ addhānaṇ sandhāvitaṇ  
saṇsaritaṇ mamañ o'eva tumhākañ ca". *A. ii, 1,  
D. ii, 122.*

11. "Vipassī kumāro bahuno janassa piyo āsi manāpo". *D. ii, 20.*

12. "Bandhumā rājā Vipassissa kumārassa tayo pāsāde kārāpesi". *D. ii, 21.*

13. "Vipassissa Bodhisattassa rahogatassa paṭi-sallīnassa evaṇ cetaso parivitakko udapādi". *D. ii, 30.*

14. "Alābhā vata *me*, na vata *me* lābhā, dulladdhaṇ vata *me*, na vata *me* suladdhaṇ yassa *me* anabhirati uppannā". *S. i, 185.*

15. "Siyā kho pana bhoto rañño mahāyaññiṇaṇ yajamānassa kocid eva vippaṭisāro". *D. i, 136.*

16. "Ajjatagge dānā'haṇ, āvuso Ānanda, aññatr'eva *Bhagavatā*, aññatra *bhikkhusaṅghā* uposathaṇ karissāmi". *DhA. i, 142.*

17. "Evaṇ, Devā ti kho'so mahāmatto rañño Māgadhassa Seniyassa Bimbisārassa paṭissutvā āyaamato Pīlindivacchassa pañca ārāmikasaṭāni pādāsi". *V.M. 207.*

18. "Svāgataṇ, bhante, Bhagavato; oirassaṇ kho, bhante, Bhagavā imaṇ pariyāyam akāsi yad idaṇ idh'āgamanāya". *D. iii, 1.*

### Glossary. Group 19

1. *Yottena . . . gaṇhi*, put a rope around him and took hold of it.

2. Make ready a hermitage, 30 leagues in length and 15 leagues in breadth.

3. (a) Having acquired wealth they do not give on account of their ignorance.

(b) Therefore wisdom is far better than riches.

4. It is better for you to eat excrement than to take food at the householder's ; it is better to go naked than to wear the clothes given by him.

6. *Dasahi lokadhātūhi*, from ten world-systems each containing 10000 worlds.

7. *Tvaṃ . . . uttaritaro*, are you superior even to the Great Brahma ?

8. (a) *Jāto*, by birth. (b) *Āyupparamāṇato*, by age

9. "The man of blameless life, who ever seeks  
For what is pure, doth deem some trifling fault,  
That is no heavier than the tip of the hair,  
Weighty as (burden of the gravid) cloud".  
(Pā.B. 280).

10. Monks, it is through not understanding, through not penetrating four things that we have gone on faring, thus gone on running this long time, both you and I.

13. Now this thought arose in the mind of Vipassī, the Buddha-to-be, who was alone and in seclusion.

14. "Alas ! it is a loss to me ! Alas ! it is no gain to me ! Alas ! it is a ill gain, and is not a pleasant gain to me in whom disaffection has arisen.

16. (a) *Ajjaṭagge*, beginning from today.

(b) *Aññatra Bhagavatā*, without the Buddha.

17. (a) *Paṭissutvā*, having assented to the words.

(b) *Pañca-ārāmika-satāni*, 500 workers for the monastery.

18. Hail to thee, Rev. Sir, after a long time your reverence has thought of coming here.

## GENITIVE

86. The Genitive expresses possession ; it has the limiting force of an adjective :—

(a) Purisassa hattho. (b) Setṭhino putto.

1. It also expresses the connection or relation of something or someone with some action :—

(a) Hatthassa sammiñjanaṇ.

(b) Khandhānaṇ pātubhāvo.

(c) Assassa dhāvanaṇ.

2. The thing with which something is composed, or of which something is consisting, is put in the Genitive :—

(a) Suvāṇṇassa rāsi. (b) Tilānaṇ muṭṭhi.

(c) Yodhānaṇ samūho. (d) Sippikānaṇ sataṇ.

3. The state of things expressed by the Genitive :—

(a) Rūpassa lahutā, (lightness of matter).

(b) Tesāṇ anotarāṇabhāvaṇ disvā, (having seen that they would not get into the water).

4. The group or heap, from which one person or a thing is distinguished or selected, is put in the Genitive :—

(a) “Aññātaro kho pan ’āyasmā Subhaddo arahataṃ ahosi”. *D.* ii, 153. So the venerable Subhadda became yet another among the arahants.

(b) “So tesāṃ sabbapacchato gacchantāṇ sattiyā paharivā māretvā”. *DhA.* i, 80.

5. The words of “skill, proficiency”, etc., and their opposites govern the Genitive :—

(a) “Kusalo kho ahaṇ diṭṭhadhammikānaṇ atthānaṇ”. *D.* ii, 241. I am an expert regarding what is profitable for this life.

6. The words denoting "time, locality, direction and distance" are put in the Genitive :—

(a) "Ito *tiṇṇaṃ māsānaṃ accayena* Tathāgato parinibbāyissati". D. ii, 106.

(b) "Iṅha me tvaṇ, Ānanda, antarena *yamakasālānaṃ* uttarasāsakaṇ mañcaṇ paññapehi". D. ii, 137. Spread over for me, Ānanda, the couch with its head to the north, between the twin sāla-trees.

(c) "Uttarena uttaraṇ *nagarassa* haritvā". D. ii, 161. Having carried (the body) by the north to the north of the city.

(d) *Catunnaṃ yojanānaṃ* matthake.

7. When a portion of a whole is mentioned the whole is put in the Genitive :—

(a) Kappassa tatiyo bhāgo.

(b) Gehassa majjhe.

(c) Rattiyā paṭhame yāme.

8. When a word in Genitive, with a participle in agreement, denotes some attendant circumstance it is called "Genitive Absolute" :—

"*Sākuṇikassa* gumbato jālaṇ mocentass'eva vikālo jāto". (*Sammodamāna J.*). It became dark while the fowler was disentangling his net from the bush.

### LOCATIVE

87. The Locative shows the place in or on which a thing or person is, or an action is performed. In English it is expressed by the prepositions *in, on, upon, at* and the adverbs *when* and *while*.

The Pali Grammarians divide the Locative into four groups, viz.

(1) *Opasilesikādhāra*, which stands touched with the connected object :

(a) *Mañce sayati*, (sleeps on a bed).

(b) *Cāṭiyam odanaṃ pacati*, (she cooks rice in a pot).

(2) *Sāmīpikādhāra*, which expresses the neighbourhood, (but not the exact spot) :

“*Sāvattiyaṃ viharati Jetavane*”. Here the monastery was not within the city, but near by.

(3) *Vesayikādhāra*, which expresses the locality or thing in which something is taking place :

(a) *Gāme manussā vasānti*.

(b) *Sakuṇā ākāse caranti*.

(4) *Vyāpikādhāra* is where the location and the located are mixed together :

(a) *Tilesu telaṃ*. (b) *Khīre jalaṃ*.

The oil in sesamum is spread throughout the seed ; likewise water in the milk is mixed with it.

1. The Locative denotes the time when an action takes place :—

(a) “*Aparabhāge Mahākāḷo upasampadaṃ labhitvā*”. *Dh.A.* i, 68.

(b) *Ath'ekā kuladhītā . . . sāyaṇhasamaye amilātā akilantā kalam akāsi*”. *Ibid.* i, 70.

2. When an individual or a thing is selected from a whole class or group, the latter is put in the Locative :—

(a) “*Tesu chasu khattiyesu . . . Anuruddho pūvena parājito pūvatthāya paḥiṇi*”. *Dh.A.* i, 133.

(b) *Tāvatakesu puttanaṭṭa-sahasāsesu eko pi antarā maraṇaṇ patto nāma nāhosi*". *DhA.* i, 409.

3. The Locative shows the cause or motive of an action :—

(a) "*Sampajānamusāvāde pācittiyaṇ*". Pācittiya offence is incurred on account of intentional lying.

(b) "*Ajinamhi haññate dīpi*". *J.* vi, 61. The panther is killed on account of its hide.

4. The words denoting overlordship or ownership govern the Locative :—

"*Andhabālo'si, mahārāja, . . . dvīsu raṭṭhesu rajjaṇ kāresi, paññā pana te mandā*". *DhA.* ii, 8.

5. The Locative is used absolutely with a participle in the same case as itself :—

"*Atīte Bārāṇasīyaṇ Brahmaḍatte rajjaṇ kārente Bodhisatto . . . tassa vinicchayāmacco ahoṣi*". (*Kūṭavāṇija J.*).

6. When someone is careful in doing something, the action is put in the Locative :—

"*Abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti*". *D.* ii, 292.

7. The words signifying reverence, respect, love, delighting in, saluting, seizing, kissing, fond of, and striking govern the Locative.

(See below for Examples).

8. It denotes the circumstances in spite of or under which an action is done :—

"*So . . . tāya pāde sammiñjite nikkhamitvā vegena vihāraṇ gantvā . . . pabbaji*". *DhA.* iii, 273.



## Examples. Group 20

For the Genitive and Locative.

## 1. Signifying seizing :—

"Gahapatiko otarivā *keseru* gahetvā nāmetvā kapparappahārehi koṭṭetvā *gale* gahetvā āgatamaggā-bhimukhaṇ khipitvā pakkāmi". (Illisa) *J.* i, 345-354.

## 2. Signifying striking :—

"Gahapatiko . . . asaniṇ pātentō viya *khandhe* paharivā rathaṇ ādāya agamāsi". *Ibid.*

## 3. Respect :—

"*Tesu* assa sagāravo; te c'assu sādhu pūjitā". *S.* i, 178.

## 4. Delighting in :—

"Dandhaṇ hi karoto puññaṇ, *pāpasmim* ramatī mano". *Dhp.* v. 116.

## 5. Kissing :—

"Atha naṇ seṭṭhi . . . *sīse* cumbitvā parivāratthāya tassā pañca-itthisatāni datvā taṇ attano jeṭṭhadhītu-ṭṭhāne ṭhapesi". *DhA.* i, 190.

6. "Paccekabuddhassa jātassaraṇ oruyha nahāy-antassa tīre ṭhapitesu kāsāvesu cīvaraṇ thenetvā tesāṇ hatthīnaṇ gamanāgamanamagge sasīsaṇ pārūpitvā nisīdi". *DhA.* i, 80.

7. "Ahaṇ mātāpitunnaṇ apassantānaṇ yeva bahi gantvā pabbajissāmi". *DhA.* iii, 273.

8. "Uppātesu nimittesu lakkhaṇesu ca kovidaṇ Ajjhāyakaṇ mantadharāṇ porohicce ṭhapesi so". *Ap.* 43.

9. "Samaṇo khalu bho Gotamo akāmakānaṇ mātāpitunnaṇ assumukhānaṇ rodantānaṇ agārasmā anagāriyaṇ pabbajito". *D.* i, 115.

10. "Atha kho Bhagavā acirapakkantesu Pāṭali-gāmikesu upāsakesu suññāgāraṇ paṇṇasi". *D.* ii, 86.

11. "Gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhībhave sampajānakārī hoti". *D.* ii, 292.

12. "Ajīnamhi haññate dīpi ; nāgo dantehi haññati ;  
Dhanamhi dhanino hanti, aniketaṇ asantha-  
vaṇ". *J.* vi, 61.

13. "Idāni, bhante, deve vassante, deve galagalā-  
yante, vijjūtāsu niccharantīsu, asaniyā phalantiyā  
dve kassakā bhātaro hatā, cattāro ca balivaddā ti".  
*D.* ii, 132.

14. "Addasa kho so, bhikkhave, puriso bahunnaṇ  
vassānaṇ, bahunnaṇ vassasātānaṇ . . . accayena dibbaṇ  
cakkarātanaṇ osakkitaṇ, ṭhānā cutaṇ". *D.* iii, 59.

15. "Khattiyo seṭṭho jane tasmiṇ  
Ye gottapatisārino ;  
Vijjācaraṇasampanno  
So seṭṭho deva-mānuse". *D.* iii, 97.

16. "Kusalā naccagītassa Sakkassa paricārīkā". *J.*  
vi, 238.

### Glossary. Group 20

1. (a) *Kesesu gahetvā*, having caught him by his hair.  
(b) *Kappara . . . koṭṭetvā*, having hit him with the  
elbows.

(c) *Gale gahetvā*, holding him by the neck.

2. *Asanīm . . . paharivā*, having hit him on his back  
as if causing a thunder-bolt to strike.

3. Be respectful towards them ; and they should be  
honoured well.

4. The mind of him who is slow in doing good delights in evil.

7. *Mātā . . . tānam*, while my parents are not aware.

8. He appointed as his prime minister a person who was clever in (explaining) omens, portents and the signs of the body, and, who was a teacher of Vedas and a knower of the (Vedic) charms.

9. *Akāmakānam . . . rodantānam*, while his unwilling parents were weeping with their cheeks wet with tears.

10. *Acirapakkantesu*, before long after their departure.

11. He acts mindfully in walking, in standing still, in sleeping, in the waking state, in speaking and in being silent.

12. The panther is killed on account of its hide ; the elephant is killed on account of its tusks ; and (the robbers) kill wealthy persons, on account of their wealth, not leaving a dwelling or an attendance for them.

13. (a) *Vijjutāsu . . . tisu*, when lightnings were flashing.

(b) *Aṣaniyā phalantiyā*, while a thunder-bolt is crashing.

14. *Osakkitaṁ, thānā cutaṁ*, displaced and shifted from its original position.

15. The warrior is the noblest among those who follow the lineage ; but the person endowed with higher wisdom and conduct is the noblest among gods and men.

# SOME CASES SOMETIMES EXPRESS THE SENSE OF SOME OTHER CASES

88. The *Accusative* sometimes expresses the sense of the *Instrumental* and the *Locative*.

(a) Used instead of the *Instrumental* :

"Sace *maṃ samaṇo* Gotamo n'ālapissati, aham pi *taṃ* n'ālapissāmi". *S. i*, 177. If the recluse Gotama will not speak to me I also will not speak with him.

(b) Instead of the *Locative* :

*Ekam samayaṃ* Bhagavā Rājagahe viharati.

89. The *Instrumental* is sometimes used instead of the *Accusative*, *Ablative* and the *Locative*.

(a) Instead of the *Accusative* :

"Sace bhavaṇ Reṇu rajjaṇ labhetha, saṇvibhajetha no *rajjena*". *D. ii*, 233. If Lord Reṇu should succeed to the throne he should share the kingdom with us.

Such constructions are very rare.

(b) Instead of the *Ablative* :

"Sumuttā mayaṇ tena *Mahāsamaṇe na*". *D. ii*, 162. We are well rid of the great recluse.

(c) Instead of the *Locative* :

"Tena *samayena* Buddhho Bhagavā Uruvelāyaṇ viharati najjā Nerañjarāya tīre". *V. M.* 1.

90. The *Genitive* is sometimes used instead of the *Accusative*, *Instrumental*, *Ablative* and *Locative*.

(a) Instead of the *Accusative* :

(1) "Natthi candimasuriyānaṇ dassāvī". *D. ii*, 328. There is no person who sees the sun and the moon.

(2) "Bahunnaṃ vata no Bhagavā dukkhadhammānaṃ apahattā". *M.* i, 447. Remover of many troubles.

This construction is extensively used with the Primary Derivatives such as *lābhī*, *dātā*, *kattā*, *akkhātā*, *kārako*, *pālako*, etc.

Rarely it is seen in some constructions without a Primary Derivative:—

"Na tvaṃ, tāta Raṭṭhapāla, *kassaci dukkhasa jānāsi*". *M.* ii, 57. Dear Raṭṭhapāla, you do not understand any hardships of the life.

(b) Instead of the Instrumental :

"Pūراتi bālo *pāpassa* thoka-thokam pi ācinaṃ". *Dhp.* 121. The fool, gathering little by little, fills himself with evil.

(c) Instead of the Ablative :

"Sabbe tasanti *daṇḍassa* ; sabbe bhāyanti *maccuno*". *Dhp.* 129. All tremble at punishment ; to all life is dear.

(d) Instead of the Locative :

"*Tesaṃ passantānaṃ* yeva uttarisākhato ekaṃ phalaṃ paccitvā sākhatō mucci". *Samp.* i, 100. While they were looking at, a fruit on the northern bough became ripe and fell down.

91. The *Locative* is sometimes used instead of the *Accusative* and *Dative*.

(a) Instead of the Accusative :

"Nārado rattiṃ nikkhamanto tassa *jaṭāsu* akkami". *DhA.* i, 40. Nārada, going out in the night, trod down his matted hair.

(b) Instead of the Dative :

"*Saṅghe*, Gotamī, dehi ; *saṅghe* te dinne ahaṃ c'eva pūjito bhavissāmi". *M.* iii, 253. Gotami, offer it to

the community; I also will be honoured when it is offered to the Saṅgha.

**92. The Dative is rarely used instead of the Accusative :**

“ Appo *saggāya* gacchati ”. *Dhp.* v. 174. Few persons go to heaven.

### Examples. Group 21

1. “ Tatv 'assa dovāriko paṇḍito vyatto medhāvi aññātānaṃ nivāretā, ñātānaṃ pavesetā ”. *D.* ii, 83.

2. “ Tena kho pana samayena āyasmā Mahā-Kassapo Pāvāya Kusināraṃ addhānamagga-paṭipanno hoti mahatā bhikkhusaṅghena ”. *D.* ii, 162.

3. “ Pathavyā ekarajjena, *saggassa* gamanena vā, Sabbalokādhipaccena, sotāpatti-phalaṃ varaṃ ”. *Dhp.* v. 178.

4. “ Ko nu kho, bho, pahoti imaṃ mahāpaṭhaviṃ uttarena āyataṃ dakkhiṇena sakāṭamukhaṃ sattadhā samaṃ suvivhattaṃ vibhajitvā ? ” *D.* ii, 234.

5. “ Dvinnāṃ gehānam antare ubhato dighaṃ āvātaṃ khaṇāpetvā *gūthakalalassa* pūrāpesi ”. *DhA.* i, 436.

6. “ Rañño imaṃ pāṭihāriyaṃ passantassa pītiyā niraṇṭaraṃ phuṭa-sarīrassa añjaliṃ paggaheṭvā ṭhitassa 'eva mahābodhi mūlasatena suvaṇṇakaṭāhe paṭiṭṭhāsi ”. *Samp.* i, 95.

7. “ Cattār 'imāni, Ānanda, saddhassa kulaputtassa dassanīyāni saṃvejanīyāni ṭhānāni ”. *D.* ii, 140.

8. “ Atha kho Thūpeyyakā brāhmaṇa-gahapatikā udapānaṃ *tiṇassa* ca *bhusassa* ca yāva mukhato pūresuṃ ”. *Udāna.*

9. " Rājā Disampati bhoto Jotipālassa māṇavassa dassanakāmo ". *D.* ii, 232.

10. " Amataṇ tesam, bhikkhave, paribhuttaṇ yesam kāyagatā sati paribhuttā ". *A.* i, 45.

11. " Dātā ca ahosi sukhumānaṇ mudukānaṇ attharaṇānaṇ pāvuraṇānaṇ ". *D.* iii, 159.

12. " Seyyathā pi, bhikkhave, ubhato-mukhā puṭoli pūrā nānāvihitassa dhaññassa, seyyathidaṇ : sālīnaṇ, vīhīnaṇ, muggānaṇ māsānaṇ ". *D.* ii, 293.

13. " So ca hoti na lābhī annassa, pānassa, vatthassa, yānassa, mālā-gandha-vilepanassa ". *A.* i, 107.

14. " Idha, bhikkhave, bhikkhu khamo hoti sītassa, uṇhassa, jighacchāya, pipāsāya ". *M.* i, 10.

15. " Samaṇo khalu bho Gotamo Rañño Pasenadissa Kosalassa sakkato garukato mānito pūjito ". *D.* i, 133.

16. " Eso, mahārāja, maṇ jaṭāsu ca gīvāyaṇ ca akkami; nāhaṇ etaṇ kūṭajaṭilaṇ khamāpemi ". *DhA.* i, 42.

### Glossary. Group 21

2. There might be a watchman, clever, expert and wise, who stops the strangers and admits the persons known to him.

3. Better is the fruit of Entering the Stream than sole sovereignty over the earth, than going to heaven, than rule supreme over the entire universe.

4. Who is able successfully to divide this earth, so broad on the north and narrow like a bullock-cart's fore-part on the south, into seven equal portions ?

Professor Rhys Davids, in his *Dialogues of the Buddha*, leaves this *dakkhiṇena sakaṭamukhaṃ* untranslated and gives some explanation about it in a note. Here by the word *mahāpaṭhavī* only the sub-continent of India is meant. India is extensively broad to the north and very narrow to the south, like the front part of a single bullock-cart, which gradually becomes narrow.

5. (a) *Ubhato dīghaṃ*, long on both sides.

(b) *Gūṭha . . . pūrāpesi*, made it filled with filth.

6. (a) *Rañño . . . iṭṭhass'eva*, while the king was standing there.

(b) *Mūlasatena*, with its hundred roots.

7. There are these four places, Ānanda, which the believing clansman should visit with feelings of remorse.

8. (a) *Tiṇassa ca bhusassa ca*, with grass and chaff.

(b) *Yāva mukhato*, up to the brim.

10. They have partaken, O monks, of the embrosia, who have partaken of the mindfulness centred on the body.

11. He was a giver of fine and soft bed-sheets and wrappings.

12. As if there were a double-mouthed bag, monks, full of various sorts of grain, such as sāli-paddy, common paddy, beans, and vetches.

14. *Khamo hoti sīṭassa*, becomes able to sustain cold.

15. The recluse Gotama is honoured, held of weight, esteemed and venerated by the king Prasenajit of Kosala.

16. *Jaṭāsu ca givāyaṇi ca akkami*, trod me at my matted hair and neck.



## CHAPTER VI

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### HOW TO SHORTEN A SENTENCE

93. It is always advisable in constructing a sentence to use as few words as possible to express the idea desired by it. (This however may not be possible for the beginners whose stock of words is limited).

The compound sentence :—

(a) *Ekadā Bhagavā Sāvatthiyaṃ vihari, tadā devatā āgantvā dhammaṃ suṇiṃsu*, may be shortened and changed to a simple sentence as follows :—

“*Bhagavati Sāvatthiyaṃ viharante devatā' gantvā dhammaṃ suṇiṃsu*”.

(b) “*Yattha manussā vasanti, tattha soṇā ca goṇā ca vasanti*”, may be shortened to :—

“*Manussānaṃ vasanaṭṭhāne soṇā goṇā ca vasanti*”.

(c) “*Yo tena saddhiṃ idh'āgami, so amhehi saddhiṃ vāpiṃ gamissati*”, may be shortened to :—

“*Tena saddhiṃ idhāgato amhehi vāpiṃ gamissati*”.

(d) “*Yadā kukkuṭā ravissanti, tadā so āgamissati*”, may be shortened as :—

“*Kukkuṭānaṃ ravanakāle so āgamissati*”.

(e) “*Te yathā kathenti, tathā na karonti*”, may be changed as :—

“*Te yathākathitaṃ na karonti*”.

(f) “*Yadā vassati, tadā devo nadiyo vāpiyo ca pūreti*”, may be shortened to :—

“*Devo vassanto nadī-vāpiyo pūreti*”.

(g) “Yadā tvaṃ nahāyissasi tadā ahaṃ api nahāyissāmi”, may be changed to:—

“Tvaṃ nahāyante (or tava nahānakāle) ahaṃ pi nahāyissāmi”.

The following passages are taken from the Commentary on Dīgha:—

(a) “Nanu idān’eva divasakaro atthaṅgato? So kathaṃ imaṃ puṇṇacandaṃ anubandhamāno uggacchissati?”

*When shortened*: Idān’eva atthaṅgato divasakaro kathaṃ puṇṇacandaṃ anubandhamāno uggacchissati?

(b) “Yassa yassa hi raññā saddhiṃ gantukāmatā uppajjati so so ākāśagato va hoti”.

*When shortened*: Raññā saddhiṃ gantukāmā sabbe ākāśagatā honti.

(c) “Yasmiṃ padese cakkaratanāṃ paṭiṭṭhāsi, tattha rājā vasaṃ upagacchi saddhiṃ parisāya”.

*When shortened*: Cakkaratanassa paṭiṭṭhitatṭhāne sapaṇiso rājā vāsam upagacchi.

(d) “Natthi so satto nāma yo paccatthika-saññāya taṃ rājānaṃ ārabba āvudhaṃ ukkhipituṃ visaheyya”.

*Shortened*: Tasmiṃ rājini paccatthika-saññāya āvudhaṃ ukkhipituṃ samattho koci satto nāma natthi.

(e) “Bhagavā pi setacchattaṃ pahāya hatthagataṃ . . . rajjaṃ nissajjivā pabbajito, te pi setacchattāni pahāya hatthagatāni rajjāni nissajjivā pabbajitā”.

*Shortened*: Bhagavā pi te pi setacchattāni pahāya hatthagata-rajjāni nissajjivā pabbajitā.

(f) “Tumhe Kapilavatthu-vāsike gahetvā gajjatha, ye soṇa-sigālādayo viya attano bhaginihi saddhiṃ saṃvasiṃsu”.

*Shortened* : Soṇa-sigālādayo viya sakabhaginihi saha  
vutthe Kapilavatthu-vāsike gahetvā tumhe gajjatha.

(g) "Rājānaṃ passitun āgacchanta affhassa rajjaṃ  
apiḷetvā attano attano rājapadesen'eva āgamiṣanti  
e'eva gamiṣanti cāti".

*Shortened* : Rājadassanaṃ āgacchanta pararajjaṃ  
apiḷetvā saka-saka-rajjapadeseh'eva gamanāgamaṇaṃ  
kariṣanti ti.

(h) "Sā pattaṃ gahetvā ākāse khipi, patto ākāse  
aṭṭhāsi".

*Shortened* : Tāya gahetvā ākāsaṃ khitto patto  
tattha aṭṭhāsi.

(i) "Bhagavā mahā-bhikkhusaṅgha-parivuto Rāja-  
gahaṇaṃ agamāsi, tattha gatakāle Mahā-Moggallānatthero  
parinibbāyi".

*Shortened* : Mahābhikkhusaṅgha-parivute Bhagavati  
Rājagahaṇaṃ gate Mahā-Moggallānatthero parinibbāyi

## CHAPTER VII

DEFINITION OF THE  
INDECLINABLES

The *indeclinables* are those words which are incapable of any grammatical declension. In Pali these are called *avyayas* ; they are mainly of two kinds : (1) *upasaggas* and (2) *nipātas*.

(1) *Upasaggas* are the prefixes, an explanation of which is given in § 79, 80, 81, *N.P.C.* ii.

(2) *Nipātas* consist of adverbs, prepositions, conjunctions, interjections, the infinitives ending in *-tum* and *-tave*, and all absolutives such as *katvā*, *kātūna*, *āgamma*.

94. The *nipātas* also are of two kinds :

1. Derivative, 2. Pure or Simple.

1. The Derivative Indeclinables are formed by adding some suffixes to the stems of some nouns, pronouns or adjectives :

(a) *Derived from nouns* :—

Atthaso, hetuso, gehato, mukhato.

(b) *Derived from pronouns* :—

Yadā, tadā, yena, kattha, kadā, kuto.

(c) *Derived from adjectives* :—

Lahuso, dighato, puthulato, sabbadā.

(d) *From numericals* :—

Dvidhā, tidhā, catukkhattuj, pañca-pañcaso.

Note.—Suffix *to* in the ablative sense is sometimes affixed to some prefixes in order to form some indeclinables :—

*Abhito, parito* (= all around)

2. The Pure Indeclinables are : *kira, khalu, kho, tu, hi, mā, nanu*, etc., etc., including the conjunctions : *ca, vā, atha, atha vā, uda, udāhu, tathā pi*; the interjections : *aho, hā, ahaha, dhī*, etc., and the conditionals : *ce, sace, yadi*.

For further description of the Derivative Indeclinables see *III Avyaya-Taddhita, N.P.C. II*.

95. *Although the indeclinables do not undergo any declension some of them express the sense of particular cases.*

For instance :

(a) *Sakkā, labbhā, sayam, sāmam* and *namo* are used in the Nominative sense.

(b) *Abhiñham, punappunam, muhum, sakim, ciram, oram*, etc. are in the sense of the Accusative.

(c) *Sayam, sāmam, micchā, vāhasā*, etc. have the sense of the Instrumental.

(d) *Uddham, adho, tiriyaṃ, heṭṭhā, upari*, etc. have the sense of the Locative.

(e) *Ārā, āmkā, yāva, tāva*, etc. have the sense of the Ablative.

(f) *Bho, are, he, bhane, je, āvuso*, etc., have the sense of the Vocative.

Meanings of these indeclinables will be clear in the following list of examples given in the alphabetical order.

1. *A* and *an* are in the negative sense. *A* is seen in *akusala, amanussa, abhāva*, etc., and *an* in *anavajja*,

*anāsava*, etc. The *Abhidhānappadīpikā* and the *Sadda-nīti* state that there is an indeclinable *a*, but the other grammarians state it to be another form of indeclinable *na*. According to their definition *na* is changed to *a* before a consonant, and to *an* before a vowel. Both are used only as prefixes.

2. *Aciram*, shortly ; before long.

"*Aciram vat'ayaṇ kāyo paṭhaviṇ adhissesati*".  
*Dhp. v. 41.*

Before long, alas ! this body will lie upon the earth.

3. *Ajja*, today ; at present.

"*Atthi me ajja bhesajjamattā pītā*". *D. i, 205.*

I have taken a dose of medicine today.

4. *Ajjatagge*, from this day forth.

"*Upāsakaṇ maṇ Bhagavā dhāretu ajjatagge pānupetaṇ saraṇaṇ gataṇ*". *D. i, 85*, etc. May the Blessed One accept me as a disciple, as one who, from this day forth, as long as life endures, has taken his refuge in Him.

5. *Ajjuṇho*, this night ; (this day).

"*Sace te Kassapa agaru,*

*Viharemu ajjuṇho aggisālamhi*". *V. M. 25.*

"If it is not inconvenient to you, Kassapa, I shall spend this night in this heated hall".

6. *Aññadatthu*, certainly ; on the other hand ; only.

(a) "*Aññadatthu sissaṇ Mūsilaṇ, ācariya, tvam eva jessasi*". (*Com. Guttīla-vimānavatthu*). Certainly, master, you will defeat your pupil Mūsila.

(b) "*Āyasmā Raṭṭhapālo sakapitunivesane n'eva dānaṇ alattha, na paccakkhānaṇ, aññadatthu akkosanam eva alattha*". *M. ii, 62.* In his own father's house,

Venerable Raṭṭhapāla, got neither alms nor a refusal, but only abuse.

7. *Atippageva*, very early.

"Kin nu kho, mahārāja, *atippageva* āgato'si"  
*Mahāsupina-Jātaka*.

8. *Atippago*, very early.

"Atha kho Bhagavato etad ahosi: *Atippago* kho tāva Anupiyāya pindāya caritun". *D. iii, 1*. It is very early to go for alms in the town of Anupiya.

9. *Ativiya*, extremely; excessively; too much.

(a) "Pañcannaṃ māṇavaka-satānaṃ antare *ativiya* ācariyassa upakārako ahosi". *DhA. i, 250*.

(b) "Dasavassāyukesu, bhikkhave, manussesu dasa-kusalakammāpathā sabbena sabbāṃ antaradhāyissanti, dasa akusala-kammāpathā *ativiya* dippissanti". *D. iii, 71*. When the life-span of human beings will be ten years, the ten moral courses of conduct will altogether disappear, and the ten immoral courses of action will flourish *excessively*.

10. *Atīva*, too much; exceedingly.

"*Atīva* parihīna-gatto'smi; rattandhakāre gamissāmi ti". *Rasavāhinī*. My body is too much emaciated, therefore I will depart in the darkness at night.

11. *Atthi* is the Present 3rd singular of *as*, (its plural is *santi*). But when *atthi* is used in the plural sense it is to be taken as an indeclinable:—

(a) "Kim pana vo manussā sabbe'va kukkure mārenti, udāhu maraṇaṃ alabhantā pi *atthi* ti?" *J. i, 176*.

(b) "Iti pi *n'atthi* paro loko; *n'atthi* sattā opapātikā". *D. ii, 316*.

12. *Atha*, and then ; after that ; and ; or ; now.

(a) "*Atha* pāpāni kammāni karaṇ bālo na bujjhati".  
*Dhp.* v. 136. A fool does not realise their nature when  
he does wicked deeds.

(b) "*Atha* kho (= after that) Devadatto uposatha-  
divase attano parisāya saddhiṇ ekamantaṇ nisīditvā  
...". *DhA.* i, 142.

13. *Atho*, and then ; also ; and further.

"Hatthe pi chindanti, *atho* pi pāde,  
Kaṇṇe pi chindanti, *atho* pi nāsaṇ". *V.V.* p. 50.

14. *Atha vā*, or.

"Yo Buddhaṇ paribhāsaṇi,  
*Atha vā* tassa sāvakaṇ". *SN.* v. 134.

15. *Addhā*, certainly ; surely.

"*Addhā* tvaṇ Buddha bhavissasi ; Buddhabhūtena  
pana te paṭhamaṇ mama vijitaṇ āgantabbaṇ". *Jātaka-*  
*nidāna.*

16. *Adho*, below ; under.

"Uddhaṇ *adho* ca tiriyaṇ, disāsv'anudisāsv'ahaṇ  
Anvesaṇ nādhigacchāmi : Godhiko so kuhiṇ gato".  
*S.* i, 122.

"Aloft, below, and back and forth I seek

The quarters four and in between in vain.

I find not : whither gone is Godhika". *K.S.* i, 152.

17. *Antarā*, in between ; midway.

"Suppiyo pi kho paribbājako *antarā* ca Rājagahaṇ  
*antarā* ca Nālandaṇ addhānamagga-paṭipanno hoti".  
*D.* i, 1. Suppiya the mendicant too was going along  
the high road between Rājagaha and Nālandā.



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In compounds this becomes an adjective :—

- (a) *Antarākathā*, in between talk.
- (b) *Antarāmarāṇa*, premature death.

18. *Antarena*, in between ; midway.

(a) “*Antarena yamakasālānaṃ 'uttarasāsakaṃ mañcaṃ paññāpehi*”. *D. ii*, 137. Prepare a bed with its head to the north, between the twin Sāla trees.

(b) “*Tato tvaṃ, māluṅkyaputta, n'ev'idha, na huraṇ, na ubhayam antarena*”. *S. iv*, 73. Then you, Mālunkya's son, are not here, not beyond, and not midway between.

19. *Anto*, in ; inside ; within.

“*Evaṃ pāsādassa anto ca bahi ca gālhārakkhā ahoṣi*”. *DhA. iv*, 209.

In compounds it has the meaning “inner”.

- (a) *Antonagara*, inner city.
- (b) *Antogāma*, inner village.

20. *Aparajju*, on the following day.

“*Tena kho pana samayena āyasmā Nigrodhakappo pacchābhantaṃ piṇḍapāta-paṭikkanto vihāraṃ pavisati, sāyaṃ vā nikkhamati, aparajju vā kāle*”. *S. i*, 186. At that time the venerable Nigrodha-Kappa enters his cell on returning from his alms-round and does not leave it again till evening or the forenoon (of the) next day.

21. *Api*, also ; and ; even ; if ; but.

(a) “*Sā pi Takkasilā-maggaṃ paṭipajji ; sahāyako pi*” *ssā ito c'ito ca vicaritvā pi nāddasa*”. *DhA. i*, 326.

(b) *Even* : (1) “*Api dibbesu kāmesu ratiṃ so nādhigacchati*”. *Dhp. v*. 187.

(2) “ *Ap* ’āhaṇ marissāmi, nāhaṇ sakkomi pkena passena sattamāse sayituṇ ”. *V.M.* 274. I am not able to lie down on one side for seven months, even if I were to die.

(c) It is sometimes used as an interrogative :—

“ *Api* samaṇa, balivadde addasa ? ” (= have you, venerable monk, seen some oxen ?)

(d) *But* : “ *Api*, Udāyi, Ānando diṭṭh’eva dhamme parinibbāyissati ”. *A.* i, 228. But, Udāyi, in this very life Ānanda shall attain the final passing away.

22. *Apissu*, and then.

“ *Apissu*, bhikkhave, Vipassiṇ Bhagavantaṇ . . . imā anacchariyā gāthā paṭiphaṇsu ”. *D.* ii, 36. And then, brethren, to Vipassī the Exalted One, were revealed, on the spur of the moment, these simple verses.

23. *Apissudam*, so much so.

(a) “ *Apissudam* parito gāmesu manussā evam āhaṇsu . . . ”. *D.* ii, 264. So much so, that in the villages round about, folk were saying . . .

(b) “ Āyasmato Samiddhissa avidūre mahantaṇ bhaya-bherava-saddam akāsi, *apissudam* paṭhavi maññe udriyati ti ”. *S.* i, 119. He made a tremendous noise, appalling and terrible, so that you would think the very earth were splitting open.

24. *Api ca*, moreover ; and yet ; nevertheless.

“ *Api ca* m’ettha puggala-vemattatā vidiṭā ”. *D.* ii, 152. Nevertheless in this case I acknowledge the difference in persons.

25. *Api nu* is used as an interrogative.

"Āsādiya\* edisaṇ janaṇ,  
 Aggiṇ pajjalitaṇ va līṅgiya,  
 Gaṇhiya-m†-āsivisaṇ viya,  
 Api nu sotthi siyā ? Khamehi no ". *Thig. v.* 398.

Will there be safety for a man who has offended such a person, has clasped blazing fire to his bosom, and has handled a poisonous snake ? Forgive me.

Mrs. Rhys Davids has translated this stanza as follows :—

"Sore hast thou smitten my sin ; blazing flames have  
 I clasped to my bosom ;  
 Poisonous snake have I handled—but O ! be thou  
 heal'd and forgive me !"

26. *Appeva*, it is likely that ; perhaps.

"*Appeva* maṇ so Bhagavā sabbadukkhā pamocaye ".  
*Thig. v.* 319. It is likely that the Exalted One may release me from every ill.

27. *Appeva nāma*, I reckon ; perhaps ; it is better if.

"*Appeva nāma* Bhagavā Avanti-Dakkhiṇāpathe  
 ammāni attharaṇāni anujāneyya ". *V.M.* 196. It  
 is better if the Exalted One would permit the use of  
 rugs made of skins, in the Southern Avanti.

28. *Abbhumme*, alas ! it is terrible !

(a) "Sā . . . sappassa nikkhamanokāsaṇ katvā :  
 "*Abbhumme !!* Anto sappo"ti vīṇaṇ chaḍḍetvā  
 palāyi". *Com. A.* 442:

(b) "*Abbhumme !!* Kathaṇ nu bhaṇasi ?

Sallaṇ me, deva, urasi kampesi ? *J.V.* 179

Alas ! How are you talking, my Lord, are you  
 piercing my heart with a dart ?

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\* P. T. S. Edition : *āhaniya*.

† Ibid : *gaṇhissam*.

29. *Abhikkhaṇaṃ*, constantly ; repeatedly ; often.

"Tassa Jetavane viharantassa *abhikkhaṇaṃ* ñāti-dāraḥā santikam āgantvā kathāsallāpaṃ karonti". *DhA.* ii, 91.

30. *Abhiṇhaṃ*, same as the above.

"Itthaṃ sudaṃ Bhagavā āyasmantaṃ Rāhulaṃ imāhi gāthāhi *abhiṇhaṃ* ovadati". *SN.* 60. It was in this wise that, in these stanzas, the Lord again and again exhorted the reverend Rāhula.

31. *Ambho*, hey ! hello !

"*Ambho*, duṭṭha-brāhmaṇa, aññesaṃ idān'eva dhaṇaṃ vassāpetvā amhe aññaṃ saṃvaccharaṃ adhiṇvāsāpesi". *J.* i, 253-256. Hey, rascal brāhmaṇ, having caused to rain treasures just now for others, you make us wait another year.

32. *Are*, hey ! I say ! (Implying an imprecation).

"*Are*, duṭṭha-cetaka, Illisamahāsetṭhi sakalanagarassa dānaṃ deti ; tvaṃ kiṃ ahosi ?" *J.* i, 345-354. (*Tvaṃ kiṃ ahosi ?* what are you ?)

33. *Alaṃ*, enough ; stop ; able ; fit for ; proper.

(a) "*Alaṃ*, āvuso, mā socittha ; mā paridevittha". *D.* ii, 162.

(b) "*Evam* etaṃ, Sumane, *alaṃ* eva dānāni dātuṃ ; *alaṃ* puññāni kātuṃ". *A.* iii, 34. It is so, Sumanā, it is proper to bestow alms ; it is proper to do meritorious acts.

(c) "Satthā : *Alaṃ* ettakaṃ imassā ti pakkāmi". *DhA.* i, 27. The Teacher went away thinking that this much is enough for him.

In compounds :

*Alamariya-ñāṇadassana*, truly genuine intuition.

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*Alaṃkammaniya*, suitable for action.

*Alaṃpateyyā*, (a damsel) grown enough to be married.

*Alaṃvacanīyā*, (a girl) who understands what others say.

*Alaṃvacanīyaṃ katvā*, having divorced one's wife.

34. *Avassaṃ*, inevitably.

*Avassaṃ* mayā maritabbaṃ. I shall die inevitably.

35. *Su*, is a pleonastic particle.

(a) "Āditta 'ssu nāma'ajja Vedyako pabbato, jalita 'ssu nāma'ajja Vedyako pabbato". *D.* ii, 264.

For sure the Vedyaka mountain is on fire today !  
For sure the Vedyaka mountain is burning today !

(b) "Kena 'ssu nīyati loko ?" *S.* i, 39.

What is that whereby the world is led ?

36. *Ahe*, is used in addressing equals. (Very rare).

"Sakko ca me varaṇaṃ dajjā Tavatiṇṣānam issaro,  
Tā'haṇaṃ bhadde, vareyyā 'he . . .". *D.* ii, 267.

"And if perchance a boon were granted me  
By Sakka, lord of Three-and-Thirty gods,  
'Tis three I'd ask of him, lady . . .". *D.B.* ii, 304.

P.T.S. Dictionary states this to be an exclamation of surprise or bewilderment ; but the Com. on *Dīgha* has :  
"Ahe ti āmantanaṃ".

37. *Aho*, alas ; yea ; indeed. (Exclamation of surprise or consternation).

(a) "Aho ! Buddhānaṃ buddhānubhāvo nāma".  
*Vaṭṭaka J.* i, 212-215.

(b) "Aho ! Imasmiṃ loke ayuttaṇaṃ vattati".  
*J.* i, 175-8.

(c) “*Aho! Mayā udarahetu ayuttaṇ kataṇ*”.  
J. i, 234.

38. *Aho vata*, expresses a wish or contempt.

(a) “*Aho vatā*’yaṇ brāhmaṇo maṇiṇ upasaṅkamitvā na gaṇheyya”. *DhA.* iv. 206. I hope this Brahman will not take this jewel when he approaches !

(b) “*Aho vat’* are amhākaṇ paṇḍitakā”. *D.* i, 107. Shame to our wiseacres !

39. *Ādu*, or

“Devatā nu’si ? Gandhabbo ?

*Ādu Sakko Purindado ?*” *DhA.* i, 32.

“Are you a deity or a musician god ? or Sakka, the king of gods ?”

40. *Āma*, yes.

“*Āma*, bhante ; na sakkā tattha vasiṭuṇ”. *DhA.* i, 294.

41. *Āyati*, *Āyatim*, future ; in future.

(a) “Tathāgataṣṣa kho, Sīha, *āyatim* gabbhaseyyā pahīṇā”. *V. M.* 236. Rebirth in future, Sīha, was exhausted by the Tathāgata.

(b) *Āyatibhavo*, future existence.

42. *Ārakā*, away from, from afar.

(a) “*Ārakā* te anuttarāya vijjācaraṇa-sampadāya”. *D.* ii, 99. They are away from the supreme wisdom and conduct.

(b) “*Ārakā* parivajjeyya, gūthaṭṭhānaṇ va pāvuse”. *Theg.* v. 1153. People would shun thee from afar as a cesspool in the rains.

43. *Ārā*, from afar ; far from.

(a) “Na harāmi na bhañjāmi,  
*Ārā* singhāmi vārijaṇ”. *S.* i, 204.

I do neither take away nor break the lotus ; only  
I smell it from afar.

(b) "*Ārā so āsavakkhayaā*". *Dhp.* v. 253. He is far away from the extinction of passions.

**44.** *Avi*, openly. *In cpds.* clear, manifest.

(a) “Mā’kāsi pāpakaṇ kamman

*Avī vā yadi vā raho". Thig. v. 247.*

(b) *Āvibhāva*, manifestation.

(c) *Āvikaroti*, makes clear.

45. *Avuso*, my dear ; brethren.

“*Avuso*, imaṇ temāsaṇ kaṭihi iriyāpathehi vīti-nāmessatha? *DhA.* i, 9. “Brethren, in how many postures will you spend these three months?”

46. *Ingha*, look here! (a hortative particle).

**"Ingha passa, nataputta, Uggasena, mahabbala,  
Karohi raṅgaṃ parisāya, hāsayassu mahājanaṃ".**

*DhA.* iv. 62.

**“Pray look, Uggasena, tumbler of mighty strength.  
Perform for the crowd ; make the people laugh ”.**

***B.L.* iii, 229.**

47. *Iti*, thus. In many places this is used to show that a sentence is closed.

**"Iti kho, mānava, appāyuka-saṇvattanikā paṭipadā appāyukattaṇ upaneti".** *M.* iii, 206. Thus, O youth, the mode of practice conducive of short life makes one's life short.

**48. *Ittham*, thus. See the example for No. 30.**

**49. Iva, like. (In comparison).**

“Añjaṇi va navā citta pūtikāyo alaṅkato”. *Theg. v.*  
**773.** The foul body is decked like a new and embossed  
 collyrium-box.

50. *Uttarasve*, day after tomorrow. (This word is not found in the P.T.S. Dictionary).

“Natthi sã iddhi vã ānubhāvo vã ajj'eva me dhaffñāni jāyantu, sve gabbhīni hontu, *uttarasve* paccantū ti”. A. i, 240. There is no such magic power or authority as to say : Let my crops spring up today, let them ear tomorrow, and let them ripen on the following day.

51. *Uttari*, *Uttarim*, further ; over ; beyond.

(a) “Atha ca pana bhavaṇ ānando evam āha : Atthi c'ettha *uttari* karaṇīyan ti”. D. i, 206. Yet, the venerable Ānanda says : “There is something further, still to be done”.

(b) “*Uttarin* appaṭivijjhanto brahmalokūpago hoti”. A.V. 342. Not attaining the higher stages he will be reborn in the Brahma World.

(c) *Uttaribhaṅga*, extra bits ; a salad.

(d) *Uttarimanussa-dhamma*, an extraordinary condition.

(e) *Uttarisāṭaka*, an upper garment.

52. *Uda*, *Udāhu*, or (*Uda* is seen only in verse).

(a) “Carāṇ vā yadi vā tiṭṭhaṇ

Nisinno *uda* vā sayāṇ,

Sammiñjedi pasāreti,

Esā kāyassa iñjanā”. SN. v. 193.

If walking, standing, sitting or lying-down, a man draws in a limb or stretches it forth, it is but a movement of his body.

(b) “Kin nām'etaṇ Satthārā kataṇ ? Natvā nu kho kataṇ, *udāhu* ajānitvā ti ?” DhA. i, 73.



53. *Uddham*, above ; high up ; hence ; after ; ago.

(a) "So tattha phenuddehakaṇ paccamāno sakim pi *uddham* gacchati". *A.* i, 141 ; *M.* iii, 183. Being boiled there and throwing up foam, he once goes upwards (or comes to the surface with the scum).

(b) "*Uddham* catuhi māsehi kālakiriyā bhavissati". After four months will come my death. *Dhanapāla-Petavatthu*.

### In compounds :

*Uddhammukha*, facing upwards.

*Uddhamvirecana*, action of an ematic.

*Uddhambhāgiya*, belonging to the upper part.

54. *Upari*, upon ; above ; on the top of ; on ; after.  
*In cpds.* upper ; higher.

(a) "Yassa doso atthi tass'eva *upari* sāpo patatu". *Dh.A.* i, 42. Let the curse fall upon him who is guilty.

(b) "Hetthā acci utthahitvā *upari* paṭihaññati". *M.* iii, 184. The flame arisen from (the floor) below touches the top (or the upper lid).

(c) "Ito vassa-satassa *upari* aṭṭhārasame vasse . . . sāsaṇe mahantaṇ abbudaṇ uppajjissati". *Samp.* i, 35. There will arise a great calamity in this religious Order 118 years hence.

55. *Ekajjham*, together ; in the same place.

"Tāni sabbāni *ekajjham* āropentehisaṅgahaṇ Jātakaṇ nāma saṅgitaṇ". *Jātaka-nidāna*. Gathering all of them in one place they rehearsed the collection named *Jātaka*.

56. *Ekato*, together ; on one side.

"Aññatitthiyā . . . nippabhā hutvā *ekato* sannipatitvā mantayisū". *J.* ii, 415. The heretics having

declined in their glory gathered together to consult (their future).

57. *Ekamantaṃ*, aside ; on one side.

“Vanditvā Satthuno pāde *ekamantaṃ* t̥hito tadā Pabbajjam aham āyāciṇ sabbasattānam uttamaṇ ”.

*Theg. v.* 624.

58. *Etto*, hence ; this way.

“Mātula, ayaṇ saro *etto* ; tvam pana ito nesī ti ”.  
*J. i.*, 223. “Uncle, the lake is lying that way ; but you carry me this way ”.

59. *Ettāvatā*, by this much ; so far.

“*Ettāvatā* kho, Mahānāma, upāsako hoti ”. *S. V.* 395.  
By this much, Mahānāma, one becomes a devotee.

60. *Eva* is an emphatic particle.

“Yaṇ so vadati taṇ tath '*eva* hoti ”. *DhA.* iii, 45.

61. *Evaṃ*, thus ; in this way ; yes. *In cpds.* such.

(a) “Evaṇ kho, Ānanda, dakkhiṇā dāyakato visuj-jhati ”. *M.* iii, 256. In this way, Ānanda, a donation is purified on the side of a donor.

(b) “*Evaṃ* bho ti kho so māṇavo Subhassa māṇavassa Todeyyaputtassa paṭissutvā yen'āyasmā Ānando ten' upasaṅkami ”. *D.* i, 204. “Yes, Sir ”, said that young man to Subha, Todeyya's son, in reply, and went to the place where the venerable Ānanda was.

(c) *Evaṃdit̥thī*, having such a view.

(d) *Evaṃvādī*, preaching such a doctrine.

62. *Evaṃ eva*, just in the same way.

“*Evaṃ eva* tuvaṇ, Māra, āsajja naṇ Tathāgataṇ Sayāṇ dahissas'āttānaṇ bālo aggij va samphusaṇ ”.

*Theg. v.* 1205.

Having attacked such a person, Māra, thou wilt burn thyself just like a child playing with fire.

63. *Oraṃ*, below ; under ; within ; (on) this side. *Orena*, less than.

(a) "*Oraṃ samuddassa atittarūpo*

*Pāraṇ samuddassa pi patthayetha*". *Theg.* v. 777.

Not being satisfied with the land on this side of the sea, one may hanker after the further side also.

(b) "*Oraṃ vassa-satā pi miyati*". *SN.* v. 804.

One might die within a hundred years or in less than that period.

(c) "*Yo pana bhikkhu oren 'addhamāsaṇ nahāyeyya, pācittiyaṇ*". (*Pācittiya-Pāli*). A monk who takes a bath within a period less than a fortnight will commit a Pācittiya offence. (This regulation is only for the Middle Country).

64. *Kacci*, I doubt whether ; I hope. This is an interrogative expressing doubt.

(a) "*Kacci maṇ, samma Jīvaka, na vañcesi ?*" *D.* i, 50. I hope, friend Jīvaka, that you do not deceive me.

(b) "*Kacci te, Vakkali, khamaniyaṇ ? Kacci yāpaniyaṇ ?*" *S.* iii, 120. "Well, Vakkali, I hope you are bearing well and enduring (in your disease) ?

65. *Katham*, how ? In what way ?

(a) "*Vātarogābhinito tvaṇ viharaṇ kānane vane Paviddha-gocare lūkhe kathaṇ, bhikkhu, karissasi ?*" *Theg.* v. 350.

"Thou who fordone with cramping pains,  
Dwell 'st in the jungle, in the woods,  
Thy range confined, in hardship dire—  
Tell me, bhikkhu, how wilt thou live ?" *Ps. B.* 199.

- (b) *Kathan̄kara*, how acting.
- (c) *Kathan̄vidha*, what sort of ?
- (d) *Katham̄bhūta*, of what sort ?
- (e) *Kathan̄jīvi*, leading what kind of life ?

66. *Kadā*, when ?

*Kadā ci*, sometimes ; seldom.

*Kadā ci kadā ci*, from time to time.

*Na kadā ci*, never.

“Na kotthuko sihasamo *kadā ci*”. *S. i*, 66.

A jackal is never the lion's equal.

67. *Karahaci*, at some time.

*Kadāci karahaci*, at some time or other ; very seldom.

“Hoti so, bhikkhave, samayo yaṃ *kadāci karahaci* diḡhassa addhuno accayena dutiyo suriyo pāṭubhavati”. *A. iv*, 100. “Monks, there comes a time, when in some age, at the end of some vast period, a second sun appears”.

68. *Kāmaṃ*, indeed, certainly.

“*Kāmaṃ cajāma* Asuresu pāṇaṃ ;

*Mā me dijā vikulāvā ahesuṃ*”. *J. i*, 198-206.

Certainly we must leave our lives in the hands of the Asuras, and let these birds not go without their nests.

69. *Kiñca*, rather ; why not.

“*Aññe pi devo poseti, kiñca devo sakaṃ paṇaṃ ?*”

*Kaṭṭhahārī-Jātaka*.

Why should the king not bring up his own progeny, while he brings up many others ?

70. *Kiñcāpi*, whatever ; although.

“*Kiñcāpi pacchimo kālo, phuseyya amataṃ padaṃ*”.

*Theg. v.* 947.

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Even though it is the last period (of life), he may yet attain the Deathless State.

71. *Kiñci*, something. (See No. 5 A of the Examples Group 4).

72. *Kinti*, how then ; whether.

"So tesañ bhogaṇaṃ āraḁhādhikaraṇaṃ dukkhaṃ domaṇassaṃ paṭisaṃvedeti : *Kinti* me bhoge n'eva rājaṇo hareyyuṃ . . . ti". *M.* i, 86. On account of protecting those possessions he becomes troubled in his mind (with the thought) : "Whether these my things would not be taken forcibly by kings . . .".

73. *Kimaṅga*, far more ; far less.

"Mahallakassa hi attano hattha-pādā pi anassavā honti . . . *kimaṅga* pana ñātakā". *DhA.* i, 7. Even his own limbs are not to be controlled by an old man, far less his relations.

74. *Kittāvatā*, how far ? to what extent ? in what respect ?

"*Kittāvatā* nu kho bhante upāsako hoti ti ?" *S.V.* 395. Pray, Lord, in what respect does one become a disciple ?

75. *Kira*, really ; truly ; I should think. (It connects new points in a narrative and refers to a report by hearsay).

"Jaṭilassa *kira* gehe bhūmiṃ bhinditvā suvaṇṇapaḁbato utṭhito ti sutvā". *DhA.* iv. 216. (The king) having heard that a mountain of gold had arisen, rending the earth asunder, in the Jaṭila's house.

76. *Kim* what. *Kim su*, what ; which.

(a) "Atha naṃ Saṁthā : *Kim*, bhikkhu, nālattha tvaṃ tattha vāsan ti pucchi". *DhA.* i, 294. The

Teacher asked him : What, O monk, were you not allowed to live there ?

(b) "*Kim su nārāṇaṇ ratanaṇ ?*" S. i, 36.

"What is the most precious jewel to mankind ?"

77. *Kīva*, how much ? how long ?

"*Kīva ciraṇ vimānasmī*

*Idha vassas' Uposathe ?*" V.V.p. 21.

"How long will you, Uposathā, live in this heavenly mansion ?"

78. *Kudācanaṃ*, at any time. *Na kudācanaṃ*, never.

"*Gamanena na pattabbo lokass'anto kudācanaṃ*".

S. i, 62.

The end of the world can never be reached by walking.

79. *Kva, kuvaṃ*, where ?

(a) "*Kva naccaṇ ? Kva gītaṇ ? Kva vāḍitaṇ*".

D. iii, 183.

Where is dancing ? Where is singing ? Where is music ?

(b) "*Kim su asissāmi ? Kuvaṃ vā asissaṇ ?*

*Dukkhaṇ vāta settha, kuv'ajja sessaṇ ?*"

SN. v. 970.

(He ponders over as follows) :— "What shall I eat ? and where ? (Last night) I had to sleep uncomfortably, and where shall I sleep today ?

80. *Kvaci*, anywhere. *Na kvaci*, nowhere.

"*Tato adinnaṇ parivajjayeyya*

*Kiñci kvaci sāvako bujhamāno*". SN. v. 395.

Then the understanding disciple should avoid taking anything not given to him, anywhere.

81. *Khalu*, indeed ; surely.

"*Samāṇo khalu bho Gotamo Sakyaputto Sakyakulā pabbajito*". D. i, 87, etc.

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82. *Khippam*, soon ; quickly.

"So imaṇ dhammaṇ *khippam* ājānissati." *Jātaka-Nidāna*.

83. *Khu*, surely.

"Kāhinti *khu* taṇ kāmā

Chātā sunakhaṇ va caṇḍālā". *Thig.* v. 509.

See No. 4 of the Glossary Group 1.

84. *Kho*, indeed ; really. This is an enclitic particle of affirmation and emphasis.

"Ārocemi *kho* te, mahārāja . . . adhivattati *kho* taṇ mahārāja jarāmaraṇaṇ". *S.* i, 101. "I tell you, sire, old age and death are really rolling in upon you".

85. *Carahi*, now ; then ; therefore.

(a) "Atha ke *carahi*, devate, loke arahanto ?" (*Udāna*, *Dārucīriya*). "O deity, who are the saints now in the world ?"

(b). "Nanu tvaṇ, āvuso, Bhagavatā anāgāmi vyākato ; atha kiṇ *carahi* idh'āgato ?" *S.* i, 149. "Were you not, friend, declared by the Exalted One to be a Non-Returner ? Why then have you come here ?"

86. *Ciram*, for a long time. (Examples for this are not rare).

### In compounds :

*Ciraṭṭhitika*, lasting long.

*Ciranivāsi*, dwelling for a long time.

*Cirapabbajita*, having long since become a monk.

*Cirappavāsi*, long absent.

87. *Cirapaṭikā*, long since.

"*Cirapaṭikā*" ham, bhante, Bhagavantaṇ dassanāya upasaṅkamitukāmo". *S.* iii, 120. "For a long time,

lord, I have been longing to set eyes on the Exalted One ”.

88. *Cirarattam*, for a long time.

“ *Cirarattam* vat’ātāpī dhammaṃ anuvicintayaṃ  
Samaṃ cittassa nālatthaṃ pucchāṃ samaṇa-  
brāhmaṇe ”. *Theg. v.* 747.

“ Oh the long days I cast about in thought,  
Ardent to find truth (that could set me free) !  
No peace of mind I won . . . ”. *Ps. B.* 298.

89. *Cirassam*, after a long time.

“ Aho dukkhaṃ ! Ayyo no Mahā-Kassapattthero  
*cirassam* me kuṭṭidvāraṃ āgato ”. *DhA. i.* 425. “ Alas !  
alas ! it is a long, long time since our Elder Kassapa the  
Great has come to the door of my hut ”. *B.L. ii.* 87.

90. *Cirāya*, *cirarattāya*, for long.

“ Saṃyojana-saṅga-sattā

Dukkham upenti punappunaṃ *cirāya* ”. *Dhp. v.* 342.

“ Held fast by fetters and bonds, they undergo suffering  
repeatedly and long ”.

91. *Cirena*, after a long time.

“ Athāparabhāge : Kiṃ iminā vuttan ti kaṅkhanto  
*cirena* jānāti ”. *Samp. i.* 250.

92. *Ce*, (conditional) if. This is never placed at  
the beginning of a sentence.

“ Pāpaṃ *ce* puriso kayirā, na taṃ kayirā punap-  
punaṃ ”. *Dhp. v.* 118.

93. *Jātu*, indeed ; certainly.

“ Idaṃ hi *jātu* me diṭṭhaṃ ;

Na-y-idaṃ itihītihaṃ ”. *S. i.* 154.

Surely I have seen this ; this is not hearsay.



94. *Je*, used for addressing inferiors.

"*He je Kāli !*" "*Kiṇ ayye ?*" "*Kiṇ je divā uṭṭhāsīti ?*"  
*M. i*, 126. "Hey slave girl, Kāli !" "Yes mistress".  
 "Why do you rise very late from bed ?"

95. *Taggha*, surely ; truly.

"*Taggha taṇ, ambho purisa, tathā karissanti yathā taṇ pamattaṇ*". *A. i*, 140. Verily they shall do unto you according to your negligence.

96. *Tāva*, so long ; so much ; at first.

*Yāva-tāva*, until ; till ; so long as.

(a) "*Tena hi tumhe āyasmanto muhuttaṇ idh'eva tāva hotha, yāvā'haṇ Bhagavantaṇ paṭivedemi*".  
*V.M.* 180. If it is so, gentlemen, stay here for a moment till I may inform the Exalted One.

(b) "*Na tāva kālaṅkaroti yāva taṇ pāpakammaṇ vyantīhoti*". *A. i*, 141. He does not die until his evil karma is exhausted.

(c) "*Tāvabahuṇ suvaṇṇaṇ*". *V.M.* 209. So much gold.

97. *Tāvatā*, so long.

"*Tāvatā tiṭṭhamāno so tāresi janataṇ bahuṇ*".  
*Bud. p.* 20.

98. *Tāvade*, at that time.

"*Saṭṭhivassa-sahassāni āyu vijjati tāvade*". *Ibid. p.* 26.

99. *Tāvad eva*, instantly ; at that moment.

"*Tāvad'eva asītihaṭṭha-gambhīrāya aṅgarakāsuyā talato . . . ekaṇ Mahāpadumaṇ uggantvā*". *J. i*, 226-234. *Khadiraṇṇāra*. Instantly a big lotus rose up from the surface of the pit of living cinders, which was 80 cubits deep.

100. *Tiriyam*, across ; horizontally.

"So pana Devalo nipajjamāno attano nisinnatṭhāne anipajjitvā dvāramajjhe *tiriyam* nipajji". *DhA.* i, 40.

101. *Tīro*, across ; through ; beyond.

"*Tīro* kuḍḍaṇ *tīro* pākāraṇ *tīro* pabbataṇ asaajjamāno gacchati, seyyathā pi ākāse". *D.* i, 78. He goes through a wall, rampart or hill, feeling no obstruction and as if through the air.

102. *Tu*, indeed.

"Tathā *tu* kassāmi yathā pi issaro". *Theg.* v. 1138. Thus will I do even as a master should do.

103. *Tuṇhī*, silent.

(a) "Tatīyam pi kho te bhikkhū *tuṇhī* ahesuṇ". *D.* ii, 155.

(b) "Nindanti *tuṇhī*-m-āsīnaṇ". *Dhp.* v. 227. They blame him who sits silent.

104. *Tuvaṭṭam*, quickly.

"*Tuvaṭṭam* kho, ayyaputta, āgaccheyyāsi". *DhA.* i, 116.

105. *Divā*, day-time ; by day.

(a) "Eke samaṇa-brāhmaṇā rattiṇ yeva samānaṇ *divā* ti sañjānanti". *M.* i, 125. When it is truly night, some recluses and brahmans imagine it is day-time.

(b) "Idha me, bho Gotama, yaṇ *divā* pāpakammaṇ kataṇ hoti taṇ sāyaṇ nahānena pavāhemi". *S.* i, 183. Venerable Gotama, the sins that I have committed during the day-time I wash off by bathing in the evening.

106. *Dīgharattam*, for a long time.

"Tad assa Uttiyassa paribbājakassa *dīgharattam* ahitāya dukkhāya". *A.* V, 194. It may bring, for a

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long time, harm and misery to the wandering ascetic Uttiya.

107. *Duṭṭhu*, badly ; wrongly.

"Dubbhaṇitaṇ ti bhaṇantena pi *duṭṭhu* bhaṇitaṇ".  
SN. A, 396. 'Dubbhaṇitaṇ' means that which was ill-spoken by the speaker.

108. *Dhi*, Fie ! Shame ! Woe !

"So . . . Satthu purato naggo aṭṭhāsi ; manussā 'dhi, dhi' ti āhaṇsu". *Nacca-Jātaka*. J. i, 206-8.  
He stood naked before the Teacher ; the people began to shout : Fie ! Fie !

109. *Dhiratthu* (dhi + atthu), Shame !

"*Dhiratthu* taṇ janapadaṇ

Yatth'itthi parināyikā". *Kaṇḍina-Jātaka*. Shame be unto that country where the leader is a woman.

110. *Dhuvam*, certainly ; constantly.

"Te p'ajja sabbe santuṭṭhā ;

*Dhuvam* Buddhō bhavissasi". *Bud.* p. 11.

They are all joyful today ; surely you will become a Buddha.

111. *Na*, *No*, (negative and adversative particles) no ; not.

(a) "*Na* tassaṇ parisāyaṇ koci devo abhivādeti vā paccuṭṭheti vā". *D.* ii, 210. There is no god in that assembly that salutes him, or rises up.

(b) "*Alaṇ* bālassa mohāya ; *no* ca pāragavesino". *Theg.* v. 771, 772.

"All good enough for dull wit of a fool, \

But not for him who seeketh the Beyond". *Ps. B.*

112. *Neva* (= *na* + *eva*), indeed not.

"*Taṃ kho paṇ'etaṃ pāpakammaṃ n'eva mātaraṃ kataṃ, na pitarā kataṃ*". *A. i*, 139.

113. *Nanu* (*na* + *nu*), is it not? This is in affirmation and interrogation.

"*Nanu te puttena Maṭṭakunḍalinā mayi manañ pasādetvā sagge nibbatta-bhāvo kathito?*" *DhA. i*, 33.

"Was it not told by your son, Maṭṭakunḍali, that he was born in heaven on account of the faith in me?"

114. *Nu* expresses uncertainty and interrogation.

"*Gato nu Cittakūṭaṃ vā*

*Kelāsaṃ vā Yugandharaṃ?*" *DhA. iii*, 217.

Has he gone to (the mountain) Cittakūṭa, or to Kelāsa or Yugandhara?

115. *Namo*, homage; veneration.

"*Namo te purisājaṇṇa; Namō to purisuttama*". *Theg. v*. 629.

"Hail unto thee, thou nobly born of men!

Hail unto thee, thou highest among men! *Ps. B.* 274.

116. *Naha*, is adversative and negative.

"*Naha nūna so orako dhammavinayo, na sā orakā pabbajjā yattha . . . Vipassī kumāro . . . pabbajito*". *D. ii*, 30. Surely this is not ordinary religious rule, this is no common going forth in which prince Vipassī has become a monk.

117. *Nāma*, just; indeed; for sure.

"*Pamattassa ca nāma cattāro apāyā sakagehasa-disā*". *DhA. i*, 9. Surely the four states of misery are like his own home to a negligent person.

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118. *Nāna*, certainly ; is it then ?

"*Etāsaṇ nāna bhante samādhi-bhāvanānaṇ sacchikiriyāhetu bhikkhū Bhagavati brahmacariyaṇ caranti ti ?*" *D. i*, 155. "Then, Sir, is it for the sake of attaining to the practice of such self-concentration that the brethren lead the religious life under the Blessed One ?"

119. *Niccaṁ*, always ; constantly.

"*Niccaṁ āradhaviyehi paṇḍitehi sahā vase*". *Theg. v*. 148.

Always live with the wise who are strenuous.

120. *Pageva*, beforehand ; early ; not to speak of.

(a) *Setṭhidhītā pi'ssa pageva saññaṇ adāsi*". *A. A.* 429. The millionaire's daughter gave him information beforehand.

(b) "*Manasikātum pi me esā, bhikkhave, disā na phāsu hoti, pageva gantuṇ*". *A. i*, 275. It is unpleasant for me, O monks, even to think of such a quarter, not to speak of going there.

121. *Pagevataraṁ*, very early.

"*Āyasmā Anuruddho pagevataraṁ āgaccheyya*". *M. iii*, 145. The venerable Anuruddha may come very early.

122. *Pacchato*, from behind.

"*Sujātā pi yānakaṇ pahāya . . . paridevamānā pacchato pacchato agamāsi*". *J. ii*, 123.

(b) "*Muñca pure, muñca pacchato, Majjhe muñca bhavassa pāragū*". *Dhp. v*. 348.

"Give up the things of the future, give up the things of the past,

Give up the things of the present ; cross to the farther shore". *B.L. iii*, 229.

123. *Pacchā*, afterwards; behind.

"So *pacchā* pabbajitvāna dutiyo hessati sāvako".  
*Apa.* 32.

**In compounds:**

*Pacchānipātī*, one who retires to rest later than another.

*Pacchābhāṃ*, with arms behind one's back.

*Pacchābhataṃ*, after the midday meal; in the afternoon.

*Pacchāsamana*, a monk who follows a senior monk.

124. *Paṭigacc'eva*, beforehand.

"Atha kho Yaso kulaputto *paṭigacc'eva* pabujjhitvā addasa sakaṃ parijanaṃ supantaṃ". *V.M.* 15.

125. *Pana*, then; now; and now.

*Atha ca pana*, and yet.

*Na kho pana*, certainly not.

*Vā pana*, or else.

(a) "Tasmiṃ kho *pana* samaye . . . Kosambiyaṃ tayo seṭṭhino honti". *DhA.* i, 203.

(b) "*Atha ca pana* petānaṃ kālakatānaṃ dakkhiṇaṃ anuppadassāmi ti". *D.* iii, 189. And yet I will share the merits with those who are dead and gone beyond.

126. *Pabhuti*, beginning from; henceforth.

*Tato pabhuti*, since then; from that time.

"So puna-divasato *pabhuti* upasaṅkamantassa therassa upasamaṃ disvā *bhīyoso-mattāya* pasīditvā therāṃ niccakālaṃ attano ghare bhatta-vissagga-karaṇatthāya yāci". *Samp.* i, 38. Having seen the peaceful deportment of the Elder who was coming there since the following day, he was very much pleased, and invited him to take his meals everyday in his house.

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127. *Pātu*, visible ; open ; manifest ; (found only in compounds).

“Brahmuno h'etaṇ pubbanimittaṇ *pātubhāvāya* yad'idaṇ āloko sañjāyati, obhāso *pātubhavaṭi* ti”. *D.* ii, 209.

“This is the herald sign of manifestation of Brahma, to wit, when the light ariseth and the glory shineth”.

128. *Pāto*, early in the morning.

*Pāto'va*, right early.

“*Sāyaṃ* sāyamāsāya, *pāto* pātarāsāya gāmanigamarājadhāniyo osaranti”. *D.* iii, 94. For dinner in the evenings and for breakfast in the mornings, they enter the villages, towns and cities.

129. *Puthu*, each ; wide ; separate ; separately ; spread out. (Mostly seen in compounds).

(a) Evaṇ piyo *puthu*-attā paresaṇ”. *S.* i, 75.

Thus the separate souls are dear to their owners.

(b) “Tena kho pana samayena Sigālako gahapatiputto kālass'eva vuṭṭhāya . . . *puthu* disā namassati”. *D.* iii, 180. At that time Sigālaka, the householder's son, was used to getting up very early and to worship the separate quarters.

130, 131. *Puna*, *Puno*, again.

“Sabbe macche khāditvā *pun'āgantvā* ekamaccham pi nāddasa”. *Baka-Jātaka*.

132. *Punappuna*, *punappunam*, again and again.

“*Punappunam* dānapatī daditvā

*Punappunam* saggam upenti ṭhānaṇ”. *S.* i, 174.

Having given (alms) again and again, the liberal donors are reborn again and again in the realm of happiness.

133. *Purato*, in front.

"Imāni phalāni āgantvā mayhaṃ *purato* patanti;  
'atthi nu kho upari luddako'ti *punappuna* ullokeno  
luddakaṃ disvā . . . imaṃ gātham āha". J. i, 173-4.

134. *Puratthato*, in front of or on the east of.

"Esa bhikkhu, mahārāja, Paṇḍavassa *puratthato*  
Nisinno yyaḃḃhusabho'va, sīho'va girigabbhare".  
SN. v. 416.

"Like puissant tiger, or a lion, sire,  
Within a cavern on the eastward crags  
Of rugged Paṇḍava, your Almsman sits".  
B.T.p. 99.

This is Lord Chalmers' rendering of this verse.  
Mr. E. M. Hare in his *Woven Cadences* translates the  
word *yyaḃḃhusabho* as tiger and a bull. In this case  
Lord Chalmers' "puissant tiger" is acceptable. But  
my humble rendering is: "That monk, O great king,  
is sitting in front of the mountain Paṇḍava just like  
a noble tiger or a lion lying in a cave".

135. *Purattham*, the front; before.

"Na tassa *pacchā*, na *purattham* atthi,  
Santo vidhūmo anigho nirāso". S. i, 141.  
"There is no after, no before him,  
He is at peace, no fume of vice is his;  
He is untroubled, rid of hankering". K.S. i, 178.

136. *Puratthā*, the east; formerly.

(a) "*Pure puratthā* purimāsu jātisu  
Manussabhūto bahunāṃ sukhāvaho". D. iii,  
148.

Formerly, in previous births, having been born as a  
human being, he was a bringer of happiness to many.



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(b) "Eso, mahārāja, Bhagavā majjhimāṃ thambhaṃ nissāya puratthābhimukho nisinno". *D. i, 50*. This is the Exalted One, O king, sitting against the middle pillar, and facing the east.

137. *Purā*, *Pure*, formerly ; in olden days ; before.

(a) "Purā āgacchate etaṃ anāgataṃ mahabbha-yaṃ". *Theg. v. 978*.

Before this future calamity would come.

(b) "Taṃ taṃ kāraṇam āgama desitāni jūṭimatā. Apanṇakādīni purā jātakāni Mahesinā".  
*Jātaka-Nidāna*.

Formerly the jātakas, Apanṇaka, etc., were expounded by the Great Sage, who was resplendent, on various occasions and accounts.

(c) "Sukhajīvino pure āsuṃ bhikkhū Gotamasāvaka".  
*S. i, 61*.

Formerly the monks, disciples of Gotama, spent a happy life.

138. *Puretaram*, beforehand.

"Therehi puretaram eva ekapassena gantvā Siri-vaddhakassa nivesanadvāre aṭṭhāsi". *DhA. i, 111*.

139. *Bahi*, out ; outside.

"Tassa bahi nikkhamanaṃ vāretuṃ sabbo geha-parijano . . . dvārāni thaketvā bahi gehaṃ parivāretvā rakkhanto acchati". *DhA. i, 127*. To prevent him going out, the members of his own house barricaded the doors of the house and stood on guard surrounding it.

140. *Bhaṇe* is a vocative used in addressing inferiors.

"Handa, bhaṇe Upāli, nivattassu ; alaṃ te ettakaṃ jīvikāya". *DhA. i, 137*. Now, dear Upāli, turn back ; all this wealth will suffice to provide you with means of livelihood.

141. *Bhante*, Rev. Sir ; O Lord ; Sirs.

"*Bhante*, tumhākaṇ yaṇ yaṇ rucchati, taṇ taṇ gaheṭvā paribhujjatha". *Dh.A.* i, 292. Reverend Sirs, take and eat whatsoever thing that relishes your palate.

142. *Bhiyyo*, *Bhīyo*, more.

"Tāni me gaṇhantesu tesu āghāto nāma nāhosi ; cittaṇ *bhiyyo bhiyyo* paṣīdi yeva". *Dh.A.* iv, 206. There was no anger in me when they were taking them ; my mind was gladdened more and more.

143. *Bhīyoso-mattāya*, still more ; more and more. See No. 127 for an example.

144. *Bhūtapubbaṃ*, formerly ; in olden days.

"*Bhūtapubbaṃ* bhikkhave devāsurasāṅgāmo samūpabbūlho ahoṣi". *S.* i, 221. In times of yore, monks, a battle between Devas and Asuras was in full swing.

145. *Bho* is a familiar term used in addressing equals. It may be rendered as "dear".

In the example (b) under No. 105 of this chapter it was used to address Gotama, the Buddha, by a brahmin.

In (b) under No. 61 it was used by an attendant to address his master.

In the sentence : "*Bho* corā, tumhe maṇ kimatthāya gaṇhittha ?" (*J.* i, 253-6), it was used to address some robbers.

In the following it was used to address his own subjects by a king : "*Bho*, ahaṇ devatāya āyācamāno . . . te ghāteṭvā balikammaṇ karissāmi ti āyāciṇ". *Dummedha-jātaka*.

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146. *Mañku*, confused ; downcast.

(a) "Mā kho mañku ahosi". *V.M.* 94. Do not be confused or downcast.

(b) "Na tena mañku hotabbañ". *S.* i, 201. Should not be depressed thereby.

147. *Manam*, somewhat ; almost ; nearly.

(a) "*Manam* vata Devadattena evaṇ upanissaya-sampanno Kumāra-Kassapo therī ca nāsītā". *D.* iii, 147. The monk Kassapa, the junior, and his mother nun, who were of sufficing condition for Arahantship, were nearly brought to ruin by Devadatta.

(b) "Atipaṇḍitena puttena *manam* hi upakūlito". *J.* i, 404-5. I was almost scorched on account of this too-wise son.

148. *Mā* is a prohibitive particle.

"Mā h' eva Vipassī kumāro agārasmā anagāriyaṇ pabbajī". *D.* ii, 27. We must not have Prince Vipassī going forth from the house into the homeless state.

See §51 and Examples Group 10 for more details.

149. *Micchā*, wrong ; false ; wrongly.

(a) "*Micchā* paṇihitaṇ cittaṇ

Pāpiyaṇ naṇ tato kare". *Dhp.* v. 43.

An ill-directed mind will make him worse.

(b) "Yathā nemittakānaṇ brāhmaṇānaṇ *micchā* assa vacanaṇ". *D.* ii, 28. In a way that the words of the brahman sooth-sayers may become false.

150. *Mithu*, one another ; mutually.

"Te vādakāmā parisāṇ vigayha

Bālaṇ dahanti *mithu* aññamaññaṇ". *SN.* v. 825.

Those disputants come to the congregation and accuse one another saying "you are a fool".

151. *Mudhā*, for nothing ; gratis.

“ Rājā : Pañca satāni datvā gaṇhantū ti bheriṇ carāpetvā kiñci gaṇhanakaṇ adisvā . . . *mudhā* pi gaṇhantū ti bheriṇ carāpesi ”. *DhA.* iii, 108. The king proclaimed to the beating of a drum that anyone willing to buy (Sirimā's corpse) might do so with 500 pieces of money ; and seeing that no one was coming forward he next proclaimed that they might have her for nothing.

152. *Musā*, false ; falsehood.

(a) “ *Musā* taṇ sāmi ; tucchā va cāṭiyo ”. *DhA.* i, 444. What I said was false, master ; the vessels are empty.

(b) “ *Musā* na bhāse, na ca majjapo siyā ”. *A.* i, 214. One should not utter falsehood ; nor should one partake of strong drinks.

153. *Muhum*,\* very quickly ; repeatedly.

“ Naha nūna dubbhissasi maṇ punappunaṇ *Muhum muhum* cāranikaṇ va dassayaṇ ”. *Theg.* v. 112C.

Thou shalt not dupe me again and again like a mountebank showing his quickly moving marionette.

154. *Yagghe*, is a hortative particle used in addressing a superior.

“ *Yagghe*, mahārāja, jāneyyāsi : ahaṇ āgacchāmi uttarāya disāya, tatth'addasaṇ mahantaṇ pabbataṇ . . . ”. *S.* i, 101. “ May it please you to know, sire, that I have come from the northern districts, and that I there saw a great mountain ”.

155. *Yato*, wherefrom ; because ; from which ; since ; inasmuch as.

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\* This is not found in the P.T.S. Dictionary.

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(a) " *Yato ahaṇ pabbajito agārasmā' nagāriyaṇ* ".  
*Theg. v. 48.* Since I went forth from home to homeless life.

(b) " *Yato yato sammāsati khandhānaṇ udayab-bayaṇ* ". *Dhp. v. 374.* From whatever point he beholds the rise and fall of aggregates.

(c) " *Yato kho, Mahānāma, Buddhaṇ saraṇaṇ gato hoti . . . ettāvatā kho, Mahānāma, upāsako hoti* ".  
*S. V. 395.* One becomes a disciple by reason of his going for refuge to the Buddha, etc.

(d) " *Yato uggacchati suriyo ādicco maṇḍali mahā*  
*D. iii, 196.*

" Whence cometh up the sun, Aditis' child,  
Orbed and vast . . . ". *D. B. iii, 190.*

(e) " *Yato kho bho ayaṇ attā paṇicahi kāmaguṇehi samappito samaṇigbhūto paricāreti, ettāvatā kho ayam attā parama-ditṭhadhamma-nibbānappatto hoti* ".  
*D. i, 36.* " Whosoever the soul, in full enjoyment and possession of the five pleasures of sense, indulges all its functions, then the soul has attained, in this visible world, to the highest Nirvāṇa ". *D. B. i, 50.*

156. *Yathā*, as if ; so that ; just as ; as ; so ; even as.

*Yathā katham pana*, how so then ?

*Yathā pana*, like as.

*Yatha-riva*, just as.

*Yatha-y-idam*, as just this.

*Yathā tathā*, in whatever way.

(a) " *Yathā agāraṇ ducchannaṇ vuṭṭhi samativij-jhati* ". *Dhp. v. 13. Theg. v. 133.*

Even as rain penetrates an ill-thatched house.

(b) " *Yathā katham pana tvaṇ, therā, ekavihārī, ekavihārassa ca vaṇṇavādī ?* " *S. ii, 283.* How are

you living alone, Elder ? and how do you commend that living ?

(c) “ *Yahā pana gopālakena niyyāditānaṃ gunnaṃ gorasaṃ sāmikā va paribhujanti* ”. *DhA.* i, 158.

(d) *Nāham, bhikkhave, aññaṃ ekarūpam pi samanupassāmi yaṃ evaṃ purisassa cittaṃ pariyādāya tiṭṭhati yatha-y-idam bhikkhave itthirūpaṃ* ”. *A.* i, 1. “ Monks, I know of no other single form by which a man’s heart is so enslaved as it is by that of a woman ”.

(e) “ *Tehi pi me saddhiṃ evaṃ kathāsallāpo hoti yatha-r-iva bhotā Gotamena* ”. *D.* i, 90. With them I would talk as I do now to the venerable Gotama.

#### In compounds :

*Yathākāmaṃ*, according to one’s wish.

*Yathātathaṃ*, in its real sense.

*Yathābhūtaṃ*, according to truth.

*Yathādhammaṃ*, according to the law.

*Yathābalaṃ*, according to one’s strength.

*Yathāsakaṃ*, each his own.

*Yathāsukhaṃ*, at ease.

157. *Yadi*, if.

“ *Yadi pana me parājayo bhaveyya, matam me jīvitaṃ seyyo* ”. *Guttīla-Vimānavatthu*. It is better to die than to live, if I were to be defeated.

158. *Yad idam*, as that ; the following ; namely.

“ *Ekāyano ayaṃ, bhikkhave, maggo sattānaṃ visuddhiyā . . . yad idam cattāro satipaṭṭhānā* ”. *D.* ii, 290. “ The one and only path, bhikkhus, leading to the purification of beings . . . is that of the Fourfold Setting up of Mindfulness ”.

159. *Yam nūna*, let me ; what if ; it is better if ; so now ; rather.

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"*Yam nānāham eko gaṇamhā vupakaṭṭho vihareyyaṃ*". *DhA. i, 56.* Let me live alone apart from the community.

160. *Yāva*, as far as ; up to ; so far that.

"*Atthi koci tevijjānaṃ brāhmaṇānaṃ yāva sattama ācariyamaha-yugā yena Brahmā sakkhi diṭṭho ?*" *D. i, 238.* Is there then a single brahman who is versed in the three Vedas, up to the seventh generation, who has seen Brahmā face to face ?

161. *Yāva kīvaṇ ca*, so long as.

"*Yāva kīvaṇ ca, bhikkhave, bhikkhū abhinhasan-nipātā . . . bhavissanti, vuddhi yeva bhikkhūnaṃ pāṭikaṅkhā*". *D. ii, 76.* So long, O monks, as the brethren forgather oft—so long may the brethren be expected to prosper.

162. *Yāvad eva*, only for ; far enough.

"*Yāvad eva anattāya fiattaṃ bālassa jāyati*". *Dhp. v. 72.*

Only for his own disadvantage a simpleton acquires knowledge.

163. *Yāvatā*, as far as ; because.

"*Yāvatā, Cundī, sattā apadā vā dipadā vā catuppadā vā . . . Tathāgato tesāṃ aggaṃ akkhāyati*". *A. iii, 35.* Whatsoever beings there are, Cundī, whether footless, two-footed, or four-footed . . . of them the Exalted One is declared the best.

*Yāvatīham*, as many days as.

*Yāvatāyukam*, as long as life lasts.

*Yāvadicchakam*, as much as is desired.

164. *Yebbhuyyena*, mostly ; almost all.

(a) “*Yebhuyyena, Ānanda, dasasu lokadhātūsu devatā sannipatitā Tathāgataṃ dassanāya*”. *D. ii, 139.* “In great numbers, Ānanda, are the gods of the ten world-systems assembled together to behold the Tathāgata”.

(b) “*Atha kho te, bhikkhave, bhikkhū yebhuyyena ekāhen’eva janapadacārikaṃ pakkamiṃsu*”. *D. ii, 48.* Then those monks, brethren, for the most part on that very day, set forth on their journey to various provinces.

165. *Raho*, secretly ; secrecy.

(a) “*Natthi loke raho nāma pāpakammaṃ pakubbato*”. *A. i, 149.* There is no secrecy in the world when one commits a sin.

(b) “*Mā’kāsī pāpakaṃ kammaṃ*  
*Āvī vā yadi vā raho*”. *Thig. v. 247.*

Do not sin openly or secretly.

166. *Re*, used for addressing inferiors and implies contempt or deprecation.

“*Ehi, re dāsa, kiṃ akkosasī*” *ti ākaḍḍhitvā . . . taṃ thānaṃ bhindāpetvā . . . dhanaṃ āhara*”. *J. i, 225.* Drive him away saying : “Come here, hey slave, why are you threatening ?” and get the hidden treasure after digging that place.

167. *Labbhā*, possible ; allowable.

See Nos. 6 and 9 in the *Examples, Group 9*.

168. *Lābhā*, it is profitable ; it is a gain.

“*Lābhā te, mahārāja ; suladdhaṃ te, mahārāja, yassa te kule evarūpo putto uppanno*”. *D. ii, 10.* It is a gain to you, my lord, good fortune is yours, in that in your family such a son has been born.



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169. *Vata*, surely; certainly; indeed.

“*Lābhā vata no anappakā*

*Ye mayaṇ Bhagavantam addasāma*”. *SN. v. 31.*

“O gain indeed! No small gain this,

We who have seen the Master here!” *Woven Cadences, p. 5.*

Connected with *aho* this expresses a wish or hope :

“*Jātidhammāṇaṇ bhikkhave sattāṇaṇ evaṇ icchā uppajjati: Aho vata mayaṇ na jātidhammā assāma, na ca vata no jāti āgaccheyyāti*”. *D. ii, 307.* “In beings subject to birth the wish arises: Ah! if only we were not subject to birth, if only we could avoid being born!”

170. *Vā*, or. (Particle of disjunction).

“*Idha pana, māpava, ekacco itthi vā puriso vā sattāṇaṇ viheṭṭhaka-jātiko hoti pāṇinā vā leḍḍunā vā daṇḍena vā*”. *M. iii, 204.* In this world, O young man, some woman or man is accustomed to hurt other beings with his own hand or with a clod or a stick.

171. *Vinā*, without.

“*Kokāliko Sāriputta-Moggallānehi sahā pi vinā pi vattitūṇa na sakkoti*”. (*Vyaggha-Jātaka*). *Kokālika* is not able to live with or without *Sāriputta* and *Moggallāna*.

172. *Viya*, is in comparison.

“*Ekam eko va maccāṇaṇ*

*Go vajjho viya niyati*”. *SN. v. 580.*

Each of the mortals is separately led by Death just like a bull, destined to be killed (is carried by a butcher).

173. *Ve*, is an affirmative. Truly ; indeed.

"Taṇ *ve* pasahati Māro

Vāto rukkhāṇ *va* dubbalaṇ". *Dhp.* v. 7.

Him verily doth Māra overcome as the wind a weak tree.

174. *Sakim*, once. *Sakid eva*, once only.

(a) "Rājāno nāma caṇḍā, *sakim* kuddhā hattha-pādādicchedanena bahum pi anatthaṇ karonti". *DhA.* ii, 44.

(b) "Idha bhikkave bhikkhu tinnāṇ saṃyojanānaṇ parikkhayā . . . *sakid eva* imaṇ lokaṇ āgantvā dukkhass' antaṇ karoti". *A.* ii, 238. Herein a monk, by utter destruction of the three fetters, coming back to this world only once, makes an end of Ill.

175. *Sakkā*, possible ; be able.

"*Sakkā* nu kho, bhante, evam evaṇ diṭṭhe'va dhamme sandiṭṭhikaṇ sāmāñña-phalaṇ paññāpetun ti?" *D.* i, 51. Is it possible, Sir, to declare to me any such immediate fruit, visible in this very world, of the life of a recluse?

176. *Sakkhi*, face to face with ; oneself.

"Taṇ me idaṇ, bhante, *sakkhi* diṭṭhaṇ". *D.* ii, 271.

I myself, Lord, have seen this.

See also the example under *yāva* (No. 160).

177. *Sace*, if.

"*Sace* ayyā imaṇ temāsaṇ idha vasissanti". *DhA.* i, 290.

178. *Sajju*, instantly ; speedily.

"Na hi papaṇ kataṇ kammaṇ

*Sajju* khīraṇ *va* muccati". *Dhp.* v. 71.

Verily an evil deed committed does not immediately bear fruit as milk curdles not at once.

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179. *Satataṃ*, continually ; always.

" Rattindivaṃ *satataṃ* appamatto  
Sabbā disā pharāte appamaññaṃ ". *SN.* v. 507.

" Zealous by night and day  
Breed limitless goodwill  
Embracing all the worlds ". *B.T.* p. 119.

180. *Sanikaṃ*, slowly ; gently.

" Atha naṃ kumbhiṃ oropetvā ubbhinditvā mukhaṃ  
vivaritvā *sanikaṃ* nillokema ". *D.* ii, 333. Then we  
should take down the jar, unbind and open the mouth,  
and slowly (or carefully) observe it.

181. *Samantā*, on all sides ; all around.

" Dāvaggi . . . tassa padesassa *samantā* soḷasa-karisa-  
mattaṭṭhānaṃ pāpuṇi ". *Vaṭṭaka-Jātaka*. The forest-  
fire came all around the place leaving only 16 acres of  
land.

182. *Samitaṃ*, continuously.

" Carato ca me tiṭṭhato ca suttassa ca jāgarassa  
ca *satataṃ samitaṃ* ñāṇadassanaṃ paccupaṭṭhitaṃ ".  
*M.* i, 93. Perfect Knowledge is always and continuously  
present in me whether I am walking, standing, sleeping  
or awake.

183. *Sampati*, just now.

" *Sampati-jāto*, Bodhisatto samehi pādehi patitṭha-  
hitvā uttārabhimukho sattapadavītiḥārena gacchati ".  
*D.* ii, 15. The Bodhisatta, just born, stands firm on  
both feet and, with his face to the north, takes seven  
strides.

184. *Samma* is used in addressing friends.

" Āma, *samma*, idānāhaṃ vihāraṃ gantvā therāṃ  
tayā kata-paṇṇasālāya nisinnakaṃ disvā āgato'mhi ".  
*DhA.* i, 19.

185. *Sammā*, rightly ; properly ; right.

"Brāhmaṇo'smi ti ca vadamāno *sammā* vadeyya, na ca pana musāvādaṃ āpajjeyya ?" *D. i*, 123. Is it rightly spoken, without falling into falsehood, when he says : "I am a brahman" ?

186. *Sayam*, oneself ; by oneself.

"*Sayam* eva odanaṃ sādhaṃyāmi ;  
*Sayam* eva bhājanaṃ dhovaṃ". *Thig. v*. 412.

I myself cooked the rice and myself washed the pot.

187. *Sasakkam*, surely ; certainly.

"Evarūpaṃ te, Rāhula, kāyena kammaṃ *sasakkam* na karaṇīyaṃ". *M. i*, 415. Such action, Rāhula, you should certainly not do with your body.

188. *Saha* is a conjunctive placed before the word connected by it.

"Tadā te pi cattāro Mallarājaputtā pāṭihāriyaṃ disvā laddhappasādaṃ pabbajitvā . . . na cirass'eva *saha* paṭisambhidāhi arahattaṃ pāpuṇṇsu". (*Godhika-theragāthapakkathā*). Having seen the Twin Miracle on that occasion, those four Malla-princes obtained faith in the Dhamma, and receiving ordination, before long became arahants endowed with the fourfold analytical insight.

Sometimes it has the meaning "instantly" or "as soon as".

"*Saha* sacce kate mayhaṃ mahā pajjalito sikhī  
Vajjesi solasa karisāni udakaṃ patvā yathā sikhī".  
*Vaṭṭaka-Jātaka*, i, 215.

As soon as I made the solemn declaration, the conflagration moved aside 16 karisas as if it were met with a sheet of water.

## In compounds :

*Sahagata*, concomitant.

*Sahagāmī*, follower ; one who goes with.

*Sahajāta*, born together.

*Sahajīvi*, living together.

*Sahadhammika*, co-religionist.

*Sahanandī*, rejoicing with.

*Sahaseyyā*, sharing of the same bed.

189. *Sahasā*, hastily ; suddenly ; forcibly.

“ Na tena hoti dhammaṭṭho yen'atthaṃ *sahasā* naye ”.

*Dhp.* v. 256. He is not thereby just, because he hastily arbitrates.

“ Yo nātinaṃ sakhānaṃ vā dāresu patidissati

*Sahasā* sampiyena vā, taṃ jaññā vasato iti ”. *SN.*

v. 123.

“ *By force*, or with consent, the wastrel holds Commerce with wives of kinsman or of friends ”.

*B.T.* 32.

190. *Sādhū*, well ; alright ; yes ; thoroughly.

(a) “ *Sādhū* kho, samma sārathi; pabbajito nāma ; *sādhū* samacariyā ; *sādhū* puññakariyā ”. *D.* ii, 28. Excellent indeed, friend charioteer, is what they call a monk ; excellent are peaceful life and doing of good actions.

(b) “ *Sā* : *sādhū* devā ti vuttanayen'eva taṃ sabbaṃ katvā ”. *DhA.* iii, 13. “ Very well, Sir ”, said she, and straightaway did all as she was instructed to do.

191. *Sāmaṃ*, oneself.

“ Idam me, bhante, navaṃ dussayugaṃ Bhagavantaṃ uddissa *sāmaṃ* kantaṃ, *sāmaṃ* vāyitaṃ ”. *M.* iii, 253. Venerable Sir, this new pair of clothes is woven by myself for the Exalted One, with the threads spun with my own hands.

192. *Sāyam*, evening; at the evening.

"Ath'assa *sāyam* pi punadivase pi madhurabhattaṇ pacitvā adāsi". *Dh.A.* i, 234.

193. *Sāhu*, same as *sādhū*.

"Appasmim pi *sāhu* dānaṇ, api ca saddhāya pi *sāhu* dānaṇ". *S.* i, 21. Blessed is the gift from a scanty store; and it is so if given with a believing heart.

194. *Su* is a particle of interrogation; often seen added to interrogative pronouns.

"Evaṇ *su* te Bhagavanto saṅgama samāgama unnādino . . . vihariṇsu"? *D.* iii, 54. Did those Exalted Ones spend their time, like these, making a great noise in garrulous groups?

195. *Suṭṭhu*, well.

"So tam pi *suṭṭhu* upadhāretvā pasannamānaso . . . maggaṇ paṭipajji". *Com. on Chattavimāna*. Having well reflected upon it and full of joy he proceeded on the road.

196. *Sudam* is a deictic particle.

"Tatra *sudam* āyasmā Kumāra-Kassapo Setavyānaṇ viharati uttarena Setavyāṇ Siṅsapāvane". *D.* ii, 317. There the venerable Kumāra-Kassapa dwelt to the north of Setavyā, in the Siṅsapā-tree Grove.

197. *Suve*, *Sve*, tomorrow.

(a) "Yaṁ ca viññū pasāṇsanti anuvicca *suve suve*

Nekkhaṇ Jambonadass'eva ko taṇ ninditum arahati"? *Dhp.* v. 229, 230.

If men of intelligence praise some one from day to day, who would venture to find fault with such a man, any more than with a coin made of gold of the Jambū river?

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(b) "Sve dāni bhavaṇ Pokkharasāti samaṇaṇ Gotamaṇ dassanāya upasaṅkamissati". *D. i, 108.*

198. *Seyyathā pi*, just as ; like.

"Caṅkamo lohiteṇa phuṭṭo ahosi *seyyathā pi* gavā-ghātanaṇ". *V.M. 182.* (Sopa's) walk was stained with blood as if it were a slaughter house.

199. *Seyyathīdaṃ* (= *seyyathā + idaṇ*), as follows.

"Satthā tassa . . . dhammaṇ desento ānupubbikathaṇ kathesi, *seyyathīdaṃ* ? Dānakathaṇ, sīlakathaṇ, saggakathaṇ, kāmānaṇ ādinavaṇ okāraṇ saṅkilesaṇ". *Dh.A. i, 6.* The Teacher expounding the Law to him preached the graduated sermon, viz. talk about alms-giving, the moral precepts, discription of heavens, the evil consequences and folly and defilement of sensual pleasures and so on.

200. *Hambho* is a vocative particle expressing surprise or contempt.

"*Hambho* purisa, idāni'si kiñcā pi maṇ viraddho, aṭṭha pana mahāniraye aviraddho yev' āsī ti". *Kurūṅgamiga-Jātaka.* Heigh man, though you have missed me now, you will not miss the eight great hells.

201. *Handa* is an hortative-emphatic particle. Well then ; now ; come along.

"*Handa* kuto nu tvaṇ, mahārāja, āgacchasi divā divassa" ? *S. i, 97.* Well, sire, whence come you at this noon-time of the day ? "

"*Handa* eko gamissāmi araññaṇ Buddhavaṇṇitaṇ". *Theg. v. 538.*

"Come then ! alone I'll get me hence and go

To lead the forest-life the Buddha praised".

*Ps. B. p. 252.*

202. *Halam*, enough ; should not.

"Kicchena me adhigataṃ, *halam* dāni pakāsituṃ".  
D. ii, 38.

"This that through many toils I've won—  
Enough ! why should I make it known".  
D.B. ii, 30.

203. *Have*, surely ; certainly.

"Bālā *have* nappasaṃsanti dānaṃ". DhA. iii, 188.

204. *Hā*, alas !

"Hā ! Yogā vippayogantā !  
Hā ! niccaṃ sabbasaṅkhatāṃ !  
Hā ! Jīvitāṃ vināsantaṃ !  
Icc'āsi paridevanā". ApA. 540.

Alas ! All meetings end in separation ! All component things are impermanent ! All life end in death ! Such was the lamentation going on there.

205. *Hī*, for ; because ; indeed.

"Tassa hi dve pajāpatiyo, imassa aṭṭhā ; aṭṭhahi parikkhipitvā gahito kiṃ karissati, bhante ti" ? DhA. i, 73. "He (Culla Kāḷa) has only two wives, but this one (Mahā Kāḷa) has eight. What shall he do when he was surrounded and caught by the eight, Reverend Sir" ?

206. *Hīyo*, *Hīyo*, yesterday.

"Kin nu kho, mahāsamaṇa, *hīyo* nāgamāsi" ?  
M.V. p. 28.

207. *Huraṃ*, there ; in the other world ; before.

(a) "Devā manussā idha vā *huraṃ* vā  
Saggesu vā sabbanivesanesu". S. i, 12.



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The gods and men in this world, or yonder, or in heavens, or in every sphere of being.

(b) "Ye me pubbe viyākāṇsu

*Huraṃ Gotamasasanā*". *SN. v. 1084.*

Those who explained the things to me before the teachings of Gotama (came to exist).

208. *Hurāhuraṃ*, from one place to another.

"So plavati *hurāhuraṃ*

*Phalam icchaṃ va vanasmi vānaro*". *Dhp. v. 334.*

He jumps from life to life like a monkey seeking fruit in a forest.

209. *Heṭṭhā*, down ; below ; underneath. In compounds it has the meaning "lower".

"Seyyathā pi, Poṭṭhapāda, puriso nisseṇiṇṇ kareyya pāsādaṣṣa ārohaṇāya, tass'eva pāsādaṣṣa *heṭṭhā*". *D. i, 198.* "Just, Poṭṭhapāda, as if a man should construct a staircase, to mount up into the upper storey of a palace, at the foot of the very palace itself".

*Heṭṭhābhāga*, lower part.

*Heṭṭhā-pādātalesu*, on the soles (of the feet beneath).

## CHAPTER VIII

SOME IDIOMS AND  
DIFFICULT PASSAGES

1. *Akāmakassa bilarā olaggeti*, to hang up a ration for one who is unwilling.

"Seyyathā pi, brāhmaṇa, puriso daḷiddo assako anāḷhiko, tassa akāmakassa bilarā olaggeyyum: Idan te, ambho purisa, maṇsaṇ khāditabbaṇ, mūlañ ca anuppadātabban ti". *M.* ii, 178. Suppose, brahman, there is a man poor, having little of his own, and of small means ; for him who is unwilling they would hang a ration (of flesh), saying : " Dear man, you must eat this flesh and pay for it ".

2. *Accayo accagamā*, the fault overcame.

" *Accayo* maṇ, bhante, *accagamā* yathā bālaṇ, yathā mūḷhaṇ, yathā akusalaṇ ". *M.* i, 438 ; *A.* ii, 146. Lord, my fault overcame me, who am so foolish, so stupid and so wrong.

3. *Accasarā*, gave offence.

" Idha, bhante, dve bhikkhū sampayojesuṇ, tatr'eko bhikkhu *accasarā* ". *S.* i, 239. Here, O Lord, two monks had a dispute, in which one of them gave offence.

4A. *Accayaṃ deseti*, to confess one's fault.

" Atha kho so, bhante, bhikkhu tassa bhikkhuno santike *accayaṃ* accayato desesi, so bhikkhu na paṭiggaṇhāti ". *S.* i, 239. Then that monk, Lord, confessed his fault to the other as such ; but the latter would not accept his apology.

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4B. *Acchādeti*, to become agreeable to the palate. (This meaning of *acchādeti* is not given in the P.T.S. Dictionary).

(a). "Tesaṇ rasaṇ pathaviṇ aṅguliyaṁ sāyataṇ *acchādesi*". *D.* iii, 85. When they, taking with their fingers, tasted the essence of the earth (or the primitive soil before taking its solid form) it became agreeable to their palates.

(b) "Ekam ekaṇ ca bhikkhuṇ pacceka-dussayugena *acchādesi*". *M.* i, 353 ; *A.* V. 347. He dressed each monk with a pair of clothes.

It means that he offered each monk two pieces of cloth (meant for robes).

5. *Ajaddhukam*, abstinence from food.

"Ahaṇ o'eva kho pana sabbaso *ajaddhukam* paṭi-jāneyyaṇ, imā ca me devatā dibbaṇ ojaṇ lomakūpehi ajjhohāreyyaṇ, tāya cāhaṇ yāpeyyaṇ, taṇ mam'assa musā". *M.* i, 245. If I would claim not to take food altogether, and these deities would instil celestial essence to my body through the pores of the skin, and if I were to sustain my life by it, my claim will be a false one.

6. *Ajaddhumārikam*, starvation.

"*Ajaddhumārikam* vā'yaṇ kulaputto marissati". *A.* iv, 283. This clansman will die a starveling.

7. *Mā kho ajesi*, let him not be victorious.

"*Mā kho* tumhe āyasmanto *eso ajesi*". *V.* ii, 1. Do not, friends, allow this person to defeat you.

8. *Ajjhappattā*, come upon ; overcome.

"Sakuṇagghī lāpaṇ sakuṇaṇ sahasā *ajjhappattā* aggaheṣi". *S.* V. 146. The falcon suddenly swooped down upon the quail and seized it.

9. *Ajjhāvāra*, a representative.

" *Ajjhāvārā*'mha Nandassa

Bhoto santikam āgatā ". J. V. 324.

We, who are the representatives of Nanda, have come to your presence

10. *Añchati*, to pull or turn round.

(a) " Kissa tvaṇ, Udāyi, nisīdanaṇ paññāpetvā samantato *samañchasi*,\* seyyathā pi purāṇāsikoṭṭho " ? *Pācittiya-pāṭi*. " Why do you, Udāyi, having spread out your sitting-rug, pull it from every side, just like a worker on old skins ?

11. *Aññen'aññam paṭicarati*.

" So bhikkhūhi vuccamāno *aññen'aññam paṭicarati*, bahiddhā kathaṇ apanāmeti ". M. i, 442. Being admonished by the brethren, he evades it and talks about things not concerning it and opens up a new topic of conversation.

12. *Attanā*, oneself.

(a) " Kuddālapaṇḍito paṭhamāṇ *attanā* pabbajitvā pacchā parisāṇ pabbājetvā assamapadaṇ bhājetvā adāsi ". J. i, 314. The wiseman, Kuddāla, first (of all) became a hermit *himself* and then ordained the others as hermits and gave them allotments in the hermitage.

(b) " Attano sattvaṇ *attanā* va posesi ". D.A. i, 136. You *yourselves* have brought up your own enemy.

13. *Anupakhajja*, having intruded.

" Chabbaggiyā bhikkhū there bhikkhū *anupakhajja* seyyaṇ kappenti ". *Pācittiya-pāṭi*. The monks of the Group of Six lie down very near the beds of the elder monks (so as to cause uneasiness to the Elders).

\*Not found in the P.T.S. Dictionary.

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### 14. *Anupahacca*, having not wounded or hurt.

"Tena hi, bho, imañ purisañ *anupahacca* chaviñ ca cammañ ca . . . jivitā voropetha". *D. ii*, 336. Well, my dears, kill this man without wounding his cuticle or skin. Dr. Rhys Davids has translated this passage as: "Well, my masters, kill this man by stripping off cuticle and skin". It contradicts with the commentary which explains as: "*anupahaccā ti avināsetvā*". *Avināsetvā* means "having not destroyed". P.T.S. Dictionary has given *anupahata* only, and does not help to decide the meaning of *anupahacca*.

(b) "Yan . nūnāhañ imassa nāgassa *anupahacca* chaviñ ca cammañ ca . . . tejasā tejañ pariyaḍiyeyyaṇ". *V.M.* 24. What if I were to exhaust this nāga's power, with my own without wounding or hurting his cuticle or skin.

### 15. *Anuviccekāra*, thorough investigation.

"*Anuviccekāro* tumhādisānañ fāta-manussānañ sādhu hoti". *V.M.* 236; *M. i*, 379. A thorough investigation is fitting for such well-known persons like you.

### 16. *Apakassa*, having drawn back.

"Seyyathā pi, bhikkhave, puriso jarūdapānañ vā olokeyya, pabbata-visamañ vā *apakass'eva* kāyañ *apakass'eva* cittañ". *S. ii*, 198. Just as a man would look at a broken down well, or a precipice, shrinking his body and with caution in his mind.

### 17. *Apaccakkhakārī*, one who acts without right understanding.

"Paṇḍitā nāma tādīsena parapattiyena *apaccakkhakārīnā* saddhiṇ na vasanti". *J. V.* 233. The wise do not live with a person like you, who are relying on

others' words and act without knowing the true state of things.

18. *Apaviṇati*, to pay attention.

"Gāvi taruṇavacchā thambhañ ca ālumpati, vaccha-kañ ca *apaviṇati*". *M.* i, 324. A cow with a young calf pays attention to her calf while eating a clump of grass.

- 19. *Appāṭihirakata*, worthless.

"Nanu evaṇ sante tassa purisassa *appāṭihirakatam* bhāsitaṇ sampajjati?" *M.* ii, 33; *D.* i, 193. Would it not turn out, the fact being so, that the talk of that man was witless talk?

20. *Abhiṣaṭṭā atthikānam*, approached by the needy.

"Sālavatī gaṇikā . . . *abhiṣaṭṭā atthikānam atthikānam* manussānaṇ". *V.M.* 269. The city-belle, Sālavatī, was approached by whatever men as needed her company.

21. *Avatthāsi*, fell upon.

"Dutiyo musalo paripatitvā aññatarassa dārakaassa matthake *avatthāsi*". *Pārājikapāli*. A second pestle moved from its place and fell upon a certain boy.

22. *Avicim maññe phuṭo*, crowded without a recess.

"Astitvassa-sahassāyukesu, bhikkhave, manussesu ayaṇ Jambudīpo *avicim maññe phuṭo* bhavissati manussehi". *D.* iii, 75. When humans begin to live for 80,000 years, this land of Jambu will be crowded, without a recess, with mankind.

Dr. Rhys Davids translates *avicim maññe* as "one might think it a Waveless Deep", and further states in a note (*D.B.* iii, 73): "The Waveless Deep was, in later books, one of the purgatories", etc. It is true

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that there is a hell by that name. The commentators state that this hell got its name because it is full, without a recess, with the sufferers. Then we have to take here the meaning of *vīci* as 'recess', and of *avīci* as 'recessless', and not as the name of the hell. In my opinion *avīcim* here is an adverb connected to *phuṇo*.

23. *Assako anāḷhiko*, poor and needy. *Saka* is one's own; *assaka* is a person who has nothing as his own. *Āḷhaka* is a measure of rice, etc. *Anāḷhika* is a person who does not possess even a single measure of rice.

"Daḷiddo *assako anāḷhiko* iṇaṇ ādiyitvā vaḍḍhiṇ paṭisunāti". A. iii, 352. A man who is poor, has little of his own and of small means, would borrow (money) and promise to pay the interest.

In the *Gradual Sayings* (Vol. iii, p. 249). *Vaḍḍhiṇ paṭisunāti* is translated as "he borrows". But the P.T.S. Dictionary clearly states that *vaḍḍhi* means an increase or interest on money.

24. *Assutavā puthujjano*, uneducated person.

"Kiṇ nānākaṇaṇ sutavato ariyasāvakassa *assutavā puthujjanena*?" S. iv, 208. What is the difference between the well-taught Ariyan disciple and the untaught worldling?

Note here that one party is placed in the possessive and the other in the instrumental.

25. *Ādissa*, (*abs.*) having pointed out.

*Ādissa*, (*adj.*) fit to be pointed out.

(a) "Bhagavā . . . *ādissa ādissa* āyasmato Upāliṣṣa vannaṇ bhāsati". *Pācittiya-pāḷi*. The Exalted One expounds the virtues of the venerable Upāli often pointing him out as an example.

(b) "Tumhe pi tena *ādissā* bhaveyyātha". *M. i.* 12. You also will be contemptible (or to be pointed out as such) on account of that.

26. *Āpaṇaṃ pasāreti*, to lay out or open a shop.

"Dussavaṇiijaṇ vā samaṇo Ānando karissati, paggāhikassāṇ vā *pasāressati*". *V. ii.* 291. The recluse Ānanda will begin a trade in cloth or open a drapery shop.

27. *Āsajja* (= *āsādiya*), having insulted or hinted.

(a) "Tādisaṇ bhikkhum *āsajja*.

*Kaṇha, dukkhaṇ nigacchasi*". *Theg. v.* 1189.

Having insulted such a monk, O Black-hearted One, you will fall into misery.

(b) "Addhā kho te, Aggivessana, *āsajja* upaniya vācā bhāsita". *M. i.* 240. Surely, Aggivessana, you have spoken these words hinting and aiming at me.

28. *Ālimpeti*, to set fire.

"Chabbaggiyā bhikkhū dāyaṇ *ālimpesum* ; manussā daḍḍhā kālam akaṇṇsu". *Pārājikapāḷi*. The monks of the Group of Six set fire to a forest, and some people were burnt to death (in that fire).

29. *Āsumbhati*, to throw over.

"Pāṇiyathālaṇ matthake *āsumbhita* vidhūpanena pahāraṇ adāsi". *Pācittiya-pāḷi*. Having thrown down the water vessel upon him, he further struck him with the fan.

30. *Āhundarika*, impassable ; not clear.

"*Āhundarikā* samaṇānaṇ Sakyaputtiyaṇaṇ disā andhakārā ; na imesaṇ disā pakkhāyanti". *V.M.* 79. The directions are impassable and dark to the monks



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who are the sons of Sākyaṃ ; the four quarters are not clear to them.

31. *Uggirati*, to lift or raise up ; to utter.

(a) "Chabbaggiyā bhikkhū kupitā anattamanā sattarasavaggiyānaṃ bhikkhūnaṃ talasattikaṃ uggiranti". *Pācittiya-pāṭi*. The monks of the Group of Six, being annoyed and displeased, raised their hands in a threatening manner to the monks of the Group of Seventeen.

(b) "Anuggiraṃ giraṃ kiñci subhaṃ vā yadi vā" subhaṃ.

Phuse vācasikaṃ vajjaṃ kathaṃ ? me pucchito bhava". *Uttaravinicchaya*. v. 722.

Being interrogated by me, please tell me how a person, without uttering a word either good or bad, can commit a verbal offence ?

32. *Uccāreti*, to lift up ; to pronounce.

"Affātaro bhikkhu heṭṭhā hutvā silaṃ uccāresi, uparimena bhikkhunā duggahitā silā heṭṭhimassa bhikkhuno matthake avatthāsi". *Pārājika-pāṭi*. A certain monk remaining below lifted up a stone, which being carelessly held by the one above, fell upon the monk who was below.

In grammar *uccāraṇa* is used in the sense of pronunciation.

33. *Ujjavati*, to sail upstream.

"Atha kho Vesālīkā Vajjiputtakā bhikkhū taṃ sāmaṇakaṃ parikkhāraṃ ādāya nāvāya Sahajātiṃ ujjavimsu". *Cullavagga*, 301. Then the Vajjian monks of Vesālī, taking those monks' requisites with them, sailed upstream in a vessel to Sahajāti.

*Ujjavanī nāvā*, a vessel sailing upstream.

*Ojavanī nāvā*, a vessel sailing down-stream.

34. *Ujjhati*, to throw away ; to remove.

(a) "Mā no deva avadhi ; dāse no dehi Khaṇḍa-hālassa ;

Api nigalabaddhā pi hatthichakanāni *ujjhema*".

J. vi, 138.

Do not kill us, Sire ; give us as slaves to Khaṇḍahālā ; we being bound with chains, will remove elephants' dung there.

(b) "Te bhikkhū santhatāni *ujjhittvā* āraññikaṅgaṇ samādiyisū". *Pārājikapāṭi*. Those monks threw away their sleeping rugs and took the vow of 'Forest-dweller'.

35. *Uttiṇam akamṣu*, removed the grass.

"Bhikkhū Ghaṭṭikārassa kumbhakārassa āvesanaṇ *uttiṇam akamṣu*". M. ii, 53. The monks removed the grass-thatch of the hall of Ghaṭṭikāra, the potter.

36. *Udumbarakhādikaṃ*, in the way of eating figs.

"*Udumbarakhādikaṃ* vāyaṇ kulaputto bhoge khādati". A. iv, 283. "This clansman eats his wealth like a fig-tree glutton".

This is said of a spend-thrift. When one shakes a fig-tree, wishing to eat the fruit thereof, hundreds of fruits fall, a large amount of which is wasted.

37. *Uddasseti*, to show oneself.

(a) Pabbajitena ca te mātāpitāro *uddassetabbā*". M. ii, 60. Having become a monk you must show yourselves to your parents.

(b) "Āgamentu bhonto coraghātā, . . . yāvāhaṇ tesāṇ *uddassetvā* āgacchāmi". D. ii, 322. Let my masters, the executioners, wait till I show myself to them and come back.

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38. *Uddāna*, a string of.

"Ime macche gahetvā pādagghanakāni adḍhapādagghanakāni . . . ca *uddānāni* karoḥi". *Dh. A.* ii, 132. Take these fishes and make strings of them the value of a quarter, and of a half *kaḥāṇas*.

39. *Uddissakata*, specially prepared (for someone).

"Samaṇo Gotamo jānaṇ *uddissakataṃ* maṇsaṇ bhuñjati paṭiccekammaṇ". *V.M.* 237. The recluse Gotama eats the flesh specially prepared, and meant, for himself.

40. *Uddiyati*, *udriyati*, to fall into pieces.

"Tena kho pana samayena Thullanandāya bhikkhuniyā pariveṇaṇ *uddriyati*". *Pācittiya-pāṭi*. At that time the cell of the nun Thullanandā was falling into pieces.

41. *Upacchubhati*, to throw at.

"Kukkuro jigacchā-dubbalya-pareto goghātakasūnaṇ paccupaṭṭhito aesa; tam enaṇ dakkho goghā-tako . . . aṭṭhikaṇkalaṇ sunikantaṇ nikaṇtaṇ, nimmaṇsaṇ, lohitaṇmakkhitaṇ *upacchubheyya*". *M.* i, 364. When a dog, feeble and overcome with hunger, would come near a butcher's meat stall the cunning butcher would throw at him a bone well scraped of flesh, completely void of flesh, and only smeared with blood.

42. *Upajīvati*, to live on.

"Ahañ ca kho yaṇ hadāmi. etaṇ so *upajīvati*". *P.V. Gūthakkhādaka*.

He lives on what I defecate.

43. *Upanandhati*, to bear enmity towards.

“Chabbaggiyā bhikkhū Mahānāme Sakke upanandhimsu”. *Pācittiya-pāṭi*. The monks of the Group of Six bore enmity towards Mahānāma, the Sākyan.

Note that this governs the locative.

44. *Ubbandhati*, to strangle by hanging oneself.

“Araññaṃ pavisitvā ubbandhitvā marissāmi ti araññaṃ gato maraṇa-bhaya-tajjito paṭinivatti”. *Guttīla*. V. V. *Com.* Having gone to the forest with the intention of strangling himself by hanging he became afraid of death and then returned.

45. *Ummihati*, to discharge urine.

“Amhākam pana sakiṃ katāni santhatāni paṭicca pi cha pi vassāni pahonti, yesu no dārakā uhadanti pi ummihanti pi”. *Pārājika-pāṭi*. The rugs that we make exist for five or six years while our young ones defecate and discharge urine on them.

46. *Urundā sampādi*, became spacious.

“Indasālaguhā visamā santi\* samā sampādi ; sambādhā santi\* urundā sampādi”. *D.* ii, 289. The cave of Indasāla, which had a rough floor, became smooth ; became spacious though it was narrow.

47. *Ussāreti*, to cause to move back.

“Jivako . . . janaṃ ussāretvā tirokaraṇiṃ parikkhipitvā . . . antagaṇṭhiṃ niharitvā bhariyāya dassesi”. *V.M.* 276. Jivaka caused the people to move back and to hang a curtain around ; and then he took out the twisted intestine (by operation) and showed it to the wife (of the patient).

48. *Uhadati*, to defecate. See No. 45 above.

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(\* The P.T.S. Edition has *yaniti* for *santi*).

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49. *Okappaniya*, trustworthy.

"*Okappaniyam etaṇ bhoto Gotamassa*". *M. i*, 249.

This saying of the venerable Gotama is trust-worthy.

50. *Onojeti*, to distribute ; to give as a present.

(a) "*Rājā Māgadho Seniya Bimbisāro sovaṇṇama-yaṇ bhikkhāya gahetvā Bhagavato onojesi : Etāhaṇ bhante Veḷuvanaṇ uyyānaṇ . . . dammi ti*". *V.M.* 39. Seniya Bimbisāra, the king of Magadha, took hold of a golden pitcher and (after pouring the ceremonial water of a gift), offered the garden to the Exalted One, saying: "I bestow this garden, Veḷuvana (to the community headed by the Buddha)".

(b) "*Onojethā'vuso saṅghassa cīvaraṇ*". *Pācittiya-pāḷi*. Brethren, be pleased to distribute robes among the community of monks.

51. *Oḍissa*, definitely.

"*Aññaṇ bhikkhuṇ hatthavikkārena āmanteti, oḍissa vā anodissa vā saddaṇ na karonti*". *M. ii*, 242. They call another monk with the motion of the hand and do not make a sound definitely or indefinitely.

52. *Osādeti*, to be sunk ; to reduce (price).

(a) "*Tena hi tvaṇ, gahapati, mahante mahante sāpi-pasibbake kārapetvā hirañña-suvaṇṇassa pūrāpetvā sakatehi nibbāhāpetvā majjehe gaṇḍāya sote osādehi*". *Pārājikāpāḷi*. If it is so, householder, you may order spacious hemp-bags to be prepared, to fill them with wrought and unwrought gold, to carry them in carts to the river-bank and to sink them in mid-stream.

Note the Genitive in *hirañña-suvaṇṇassa*.

(b) "*Tena hi, Mahārāja, agghaṇ osādehi*". *Sirimā V.V. Com.* If it is so, sire, reduce the price.

53. *Kacche sajjeyya.*

"Seyyathā pi, bhagini, puriso hatthiṇ datvā *kacche sajjeyya* ; evam eva kho tvaṇ, bhagini, Bhagavato maṇsaṇ datvā mayi antaravāsake sajjasi ". *Pārājika-pāḷi*. Just like a man, dear sister, who has given away an elephant but hesitates to give up its belt, you having offered meat to the Exalted One are reluctant to give me your lower robe.

54. *Kaṭaggaha*, victory ; winning ; lucky cast.

"Akkhadhutto paṭhamen'eva *kaṭaggahena* mahantaṇ bhogaḁkhandhaṇ adhigaḁheyya ". *M.* iii, 178. A gambler would win immense wealth by his first lucky throw.

55. *Kaṭasi vaḁḁhitā*, cemetery is increased.

"Evaṇ dīgharattaṇ vo, bhikkhave, dukkhaṇ paḁḁanubhūtaṇ, *kaṭasi vaḁḁhitā* ". *S.* ii, 178. Thus for a long time, monks, you have undergone misery and have increased the cemetery.

56. *Kaliggaha*, defeat ; loss ; a losing cast.

"Evaṁ imassa bhoto purisa-puggalassa ubhayattha *kaliggaho* ". *M.* i, 403. In this way it will be a losing cast, in both ways, to this person.

57. (a) *Kiñcikkha*, a trifle ; a meagre thing.

"Yo ve kiñcikkha-kamyatā  
Panthasmiṇ vajantaṇ janam  
Hantvā *kiñcikkham* ādeti,  
Taṇ jaññā vasalo iti "

*SN.* V. 121.

Whosoever, desiring some trifle, kills people going along the road, and pillages something, know him as an outcast.

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(b) *Kukkuṭasampātika*, (situated so closely) that a cock could fly (from one house-top to another).

"*Asitivassa-sahassāyukesu, bhikkhave, manussesu ayaṃ Jambudīpo iddho c'eva bhavissati phīto ca, kukkuṭasampātikā gāma-nigamarājadhāniyo*". *D.* iii, 75. When people come to live 80,000 years, this land of Jambu will be mighty and prosperous; the villages, towns and cities will be situated so close to each other that a cock could easily fly from one house-top to the other nearest.

58. *Gaṇikāṃ vutthāpesi*, appointed a town-courtesan.

"*Rājagahako negamo Sālavatīṃ kumārīṃ gaṇikāṃ vutthāpesi*". *V.M.* 268. The City-council of Rājagaha appointed the maiden Sālavatī as the city-belle or town courtesan.

For other meanings of *vutthāpeti* see No. 101.

59. *Kitṭha*, growing corn.

"*Seyyathā pi, bhikkhave, kitṭhaṃ sampannaṃ; kitṭhārakkho ca pamatto; goṇo ca kitṭhādo aduṇ kitṭhaṃ otaritvā yāvadatthaṃ madaṃ āpajjeyya*". *S.* iv, 195. Suppose, brethren, there is growing corn which is fertile, and a negligent watcher; then an ox which was used to devour corn comes down into that corn and eats its fill with ravenous delight.

60. *Gīvā* is the neck, but in some places it has the meaning of 'fine' or 'penalty'.

"*Yassa passena migo palāyati tass'eva gīvā*". *J.* V. 23. The fine would be his (or he should be responsible) from whose side the deer would escape. (This is often found in the Vinaya texts, used in this sense).

61. *Cakkasamārūḍha*, got into vehicles.

"Hoti so samayo, yaṇ bhayaṇ hoti aṭavisāṅkopo, cakkasāmārūḷhā jānapadā pariyāyanti". *A. i*, 178. There comes a time when there is an distress of forest-tribes, and the country-folk mount their carts and drive away.

62. *Cārittam anuyuñjati*, goes for a walk.

"Mā ca vātātape cārittam anuyuñji ; mā te vātātape cārittam anuyuttassa rajosūkaṇ vaṇamukhaṇ anudhaṅsesi". *M. ii*, 257. Do not engage in walking when it is windy and hot ; do not allow the surface of your wound to be contaminated with the particles of dust while walking in the sun and the wind.

63. *Corehi vuṭṭhāsi*, had to leave the place on account of robbers.

"Aññatarasmiṇ gāme vassūpagatānaṇ bhikkhūnaṇ gāmo corehi vuṭṭhāsi". *V.M.* 149. A certain village, in the neighbourhood of which some bhikkhus were spending their rainy season, had to shift its site on account of a band of dacoits.

64. *Corā pariyuṭṭhimsu*, the robbers overcame.

"Ratanattaya guṇaṇ anussarantass'eva gacchantassa corā magge pariyuṭṭhimsu". *Chattha V.V. Com.* The robbers overcame him on the road (or the robbers obstructed his path) who was proceeding while pondering over the virtues of the Three Jewels.

65. *Chandakam saṃharitvā*, having collected subscriptions.

"Bhikkhunīsaṅghassa cīvaratthāya chandakam saṃharitvā aññatarassa pāvārikassa ghare nikkhipitvā . . . etad avocaṇ". *Pācittiya-pāḷi*. They collected subscriptions for the robes of the community of nuns and, keeping the money in the house of a cloak-dealer, informed thus.



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66. *Jīna*, being deprived of. This governs the accusative.

(a) "*Jīno* rathassaṇ maṇikuṇḍale ca  
Putte ca dāre ca tath'eva *jīno*". *J.* iii, 153.

He was deprived of his chariots, horses and jewellery, and likewise of sons and wives.

(b) "*Bahū* hi khattiyā *jīnā*  
Atthaṇ raṭṭhaṇ pamādino". *J.* V. 99.

Many warriors, who were negligent, have lost their possessions and kingdoms.

67. *Jiyati*, to lose; to decay.

"*Akkhadhutto* paṭhamen'eva kaliggahena puttam pi *jīyetha*, dāram pi *jīyetha*, sabbasāpateyyam pi *jīyetha*". *M.* iii, 170. A gambler might, by his first losing throw, become deprived of his son, or wife, or all his possessions.

68. *Tiṭṭhatu*, let it remain.

"*Tiṭṭhantu* tāva manussabhūtā, acetanānam pi rukkhānaṇ sāmaggīṇ laddhuṇ vaṭṭati". *J.* i, 329. Even the senseless trees must have their congruity, what is there to be spoken about (the unity of) human beings.

If the first clause is literally translated it would be :  
"Let the human beings remain or stand still".

69. *Thambhaṁ ālumpati*, to eat grass. See No. 18 for an example.

*Ālumpati*, to eat in lumps.

70. *Daṭṭhu* (= *disvā*), having seen.

"*Kāmes-v-ādīnavaṇ disvā*,  
*Nekhammaṇ daṭṭhu khemato*". *Theg.* v. 458.

Having seen the evils in sense-desires and the safety in renunciation.

71. *Dassukhila*, danger from robbers.

"Aham etaṃ *dassukhilaṃ* vadhena vā bandhanena vā jāniyā vā garahāya vā pabbājanāya vā samūhanis-sāmi". *D. i*, 135. I will soon put an end to this robber-plague by punishment, bonds, confiscation, threatening or banishment.

72. *Dahati*, is to burn ; it has also the meaning 'to claim'.

"Sakyā kho pana, Ambaṭṭha, rājānaṃ Okkākaṃ pitāmahaṃ *dahanti*". *D. i*, 92. The Sākya, O Ambaṭṭha, claim King Okkāka as their ancestor. See also *S. iii*, 113.

73. *Dessa*, detestable ; odious.

"Na me *dessā* ubho puttā ;

*Maddidevī na dessiyā*". *J. vi*, 570.

My two children and Queen Maddī are not detestable to me. See *Theg v.* 416.

74. *Nibbāhati*, to carry out ; to unsheath.

"Dighāvu-kumāro vāmena hatthena Brahmadaṭṭassa Kāsirañño sīsam parāmasitvā, dakkhiṇena hatthena khaggaṃ nibbāhetvā Brahmadaṭṭaṃ Kāsirājānam etaṃ avoca". *V.M.* 347. Prince Dighāvu held the head of Brahmadaṭṭa, the king of the Kāsīs, with his left hand, drew the sword with his right, and said to him :

75. *Nimināti*, to exchange for ; to barter. The thing given is put in the Instrumental and the thing taken in the Accusative.

"Asanthutaṃ maṃ cirasanthutena

*Niminni*, bhoti, adhuvaṃ dhuvena ;

Mayā pi bhoti *nimineyya* aññaṃ ;

Ito ahaṃ dūratarāṃ gamissaṃ". *J. iii*, 221.

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My dear, you exchanged me, who am a stranger, for (your-own husband who was) a companion for a long time—you exchanged an impermanent thing for a permanent thing—next you will barter me also with some other person; therefore I will go from here to a distant place.

76. *Paṇāmeti*, to dismiss; to turn a door; to bend.

(a) "Atha kho Bhagavā kismificid eva pakarane bhikkhusaṅghaṇ *paṇāmetvā* . . . Kapilavatthuṇ pāvisi". S. iii, 91. Then the Exalted One having turned away the Order of monks for some offence, entered Kapilavatthu.

(b) "Atha kho so bhikkhu vihāraṇ pavisissāmi ti kavāṭaṇ *paṇāmento* addasa sabbaṇ vihāraṇ ahinā paripuṇṇaṇ". V.M. 87. Then that monk turned the door in order to enter his cell, and saw the whole cell filled with (the coils of) a serpent.

77. *Pañke saṅkamo*, passage bridge on the mud.

"Ehi me tvaṇ, bhikkhu, pañke *saṅkamo* hohi". M. i, 439. Come here, O monk, lie as a plank on the mud for me (to pass on).

78. *Paccāhāraṃ karoti*, to make an excuse. (*Paccāhāra* is not found in the P.T.S. Dictionary).

"So : mayhaṇ hadayaṇ vā rujati, kāyo vā bādhati ti kiñci *paccāhāraṃ* akatvā dhammāsaṇaṇ abhiruhitvā . . . vadati". S.A. i, 306. Without making an excuse by saying : 'my chest is painful' or 'my body is afflicted' he ascends the pulpit and recites (the scriptures).

79. *Pacchāliyaṃ khipanti*, to chuck from behind.

"Ime, bhante, licchavikumārā caṇḍā pharusā apajahā . . . kulithiṇaṇ kulakumārīnaṃ pi *pacchāliyaṃ khipanti*". A. iii, 76. Lord, these Licchavi young

men are quick-tempered, rough, proud fellows ; they chuck the women and girls of the respectable families from behind.

The word *apajaha* here is to be noted. The P.T.S. Dictionary gives its meaning as "greedy"; but according to its commentary it is better to translate it as "proud".

80. *Paṭiccekamma*, something meant for oneself. See No. 39.

81. *Paṭibhāṇacitta*, a painting hinting at sexual intercourse

"Rañño Pasenadissa Kosalassa uyyāne cittāgāre *paṭibhāṇa-cittam* katan̐ hoti". *Pācittiya-pāṭi*. V. iv, 298. At that time a painting on the sexual intercourse was executed in the picture gallery at the Royal Gardens of King Prasena-jit of Kosala.

82. *Paṇopaṇaviyā*, argument for reducing the price of an article of trade.

"Yo pi so, bhikkhave, satthā āmisagaru . . . tassa p'āyaṇ *paṇopaṇaviyā* na upeti". *M. i*, 480. This sort of argument is not befitting even for a Teacher who has much interest in worldly gain.

The P.T.S. edition of the text has *paṇopaṇavidhā* instead of this word. The explanation given in the commentary is : "*Paṇopaṇaviyā* ti paṇaviyā ca opaṇaviyā ca. Na upeti ti na hoti. Kaya-vikkaya-kāle viya aggha-vaddhana-hāpanaṇ na hoti ti attho". The P.T.S. Dictionary is silent on this.

83. *Payojeti*, to compete with. The P.T.S. Dictionary has given several other meanings of this word, but not this.

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“Ayaṇ kūtajaṭilo attano pamāṇaṇ na jānāti, amhākaṇ ayyena saddhiṇ payojeti”. J. V, 320. This fraudulent ascetic, not knowing his strength, competes with our master.

*Kammante payojeti*, sets some business on foot.

*Bhesajjaṇ payojeti*, prepares a medicine.

84. *Pavayha*, pressing the charges or showing faults.

(a) “Ko nu kho, bhante, hetu, ko paccayo, yena idh’ekaccaṇ bhikkhuṇ pavayha pavayha kāraṇaṇ karonti?” M. i, 442. What is the cause, what are the reasons, Sir, for them to try some monk (emphatically) pressing the charges (against him?)

(b) “Na vo ahaṇ, Ānanda, tathā parakkamissāmi yathā kumbhakāro āmattike; niggayha niggayhā’haṇ, Ānanda, vadāmi, pavayha pavayha, yo sāro so thassati ti”. M. iii, 118. I will not, Ānanda, treat you leniently like a potter who handles unbaked crockery; I admonish and reprimand you again and again showing your faults, wishing that those who are strong enough to bear the test would remain (and the rest would go).

The text has *āmakamatte* for *āmattike*. I prefer this as found in *āmattikāpaṇa*, V. ii, 243.

85. *Pāṇam ārabhati*, to destroy life.

“Yo kho, Jīvaka, Tathāgataṇ vā Tathāgatasāvakaṇ vā ārabha pāṇam ārabhati so pañcahi thānehi bahuṇ apuññaṇ pasavati”. M. i, 371. Whosoever, Jīvaka, destroys life on account of the Tathāgata or a disciple of His, he would commit a great deal of sin in five ways.

86. *Pittam bhindeyya*, to burst a gall-bladder.

“Seyyathā pi bhikkhave caṇḍassa kukkurassa nāsāya pittam bhindeyyum, evaṇ hi so bhikkhave kukkuro bhīyoso-mattāya caṇḍataro assa. V. ii, 188. O

monks, just as a fierce dog would become fiercer when (some wild animal's) gall-bladder is burst into its nose.

87. *Putamsa*, having a bag hanging from one's shoulder.

"Tathārūpā ayaṃ, bhikkhave, parisā yathārūpaṃ parisāṃ alaṃ yojanagāṇāni pi dassanāya gantuṃ api *putamsenā pi*". A. ii, 183. Such an Order (of monks) as this is a company worth going many a mile to see, even if one had to carry (his provision in) a knapsack.

See also D. i, 117.

88. *Bilaṃ olaḡgeti*, to hang up a ration.

See No. 1 of this Chapter.

89. *Bhavitabbaṃ*, should be ; may be. The Potential Participles, such as this, govern the Instrumental.

"Rakkhasa-pariggahitena iminā sarena bhavitabbaṃ". J. *Devadhamma*. This lake may be haunted by a demon.

90. *Mattika*, maternal ; come from the mother.

"Idaṃ te, tāta Sudinna, mātu *mattikaṃ*; itthikāya itthidhanaṃ ; aññaṃ pettikaṃ". *Pārājikapāḷi*. This is, dear Sudinna, what has come from your mother, a woman's dowry. What has come from your father is different from this.

. 91. *Mattigha*, a matricide.

"Tambalohavilinaṃ va tattaṃ pāyenti *mattighaṃ*". J. V. 269.

They make a matricide drink molten copper.

92. *Māyaṃ vidamseti*, to perform magical feats.

"Seyyathā pi, bhikkhave, māyākāro vā māyākā-rantevāsi vā mahāpathe *māyaṃ vidamseyya*". S. iii, 142.

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Suppose, brethren, a juggler or a jugglers' apprentice should perform his magic on the high-road.

93. *Mosalla*, deserving the punishment of striking with a pestle.

"Ahaṇ, bhante, pāpakammaṇ akāsiṇ gārayhaṇ mosallaṇ". *A.* ii, 241. Sirs, I have done a wicked deed, one worthy of execration and cudgelling.

94. *Yathākāma-karaṇīya*, to be dealt with as one likes.

"Evaṇ hi so bhikkhave maccho *yathākāmakaraṇīyo* bālisikassa". *S.* iv, 159. Thus, monks, that fish becomes a victim to the fisherman who will deal with it as he likes. (Note the Genitive in *bālisikassa*).

95. *Yāva aparaddham*, how deeply wronged.

"Passa, Ambaṭṭha, *yāva aparaddhaṇ* ca te idaṇ ācariyassa brāhmaṇassa Pokkharasātiṣṣa". *D.* i, 103. See, Ambaṭṭha, how deeply your teacher, the brahman Pokkharasāti, has herein done you wrong. (Here, too note the Genitive).

96. *Rumhaniya*, refreshing.

"Saddhassa bhikkhave sāvakassa Satthu-sāsane pariyoḡāya vattato rumhaniyaṇ Satthusāsanaṇ hoti ojavantaṇ". *M.* i, 480. To a devoted disciple, brethren, who dives into the depths of the master's teachings, that teaching becomes a delicious refreshment.

97. *Lomaṇ pāṭeti*, to let one's hair drop, i.e. to submit.

"So bhikkhu bhikkhūhi vuccamāno . . . na *lomaṇ pāṭeti*, na *nīṭhāraṇ vattati*". *M.* i, 442. That monk, being admonished by the monks, neither submits nor becomes acquitted.

98. *Vaḍḍhiṃ paṭisunāti*, promises to pay interest on a debt. See No. 23.

99. *Visamvādeti*, to break one's promise.

"Kathaṃ hi nāma āyasmā Upanando raḍḍho Pasenadissa Kosalassa vassāvāsaṃ paṭissutvā viṣaṇvādessati?" *V.M.* 154. How is it that venerable Upananda, having promised the seclusion in rainy season to the king Pasenadi of Kosala, should break his promise?"

100. *Vuṭṭhāpita-pavattinī*, the preceptress who has made a nun to be ordained.

"Bhikkhuniyo *vuṭṭhāpitaṃ pavattiniṃ* dve vassāni nānubandhanti". *Pācittiya-pāṭi*. Some nuns would not follow the preceptress who presided when they were ordained.

101. *Vuṭṭhāpeti*, to rouse out of; to ordain; to turn away from.

(a) "Yā pana bhikkhunī anuvassaṃ dve *vuṭṭhāpeyya*, *pācittiyaṃ*". *Ibid.* A nun who would ordain two sāmaṇeris annually would commit a *pācittiya* offence.

(b) "So bahujanāṃ asaddhammā *vuṭṭhāpetvā* saddhamme paṭiṭṭhāpeti". *A.* iii, 115. He turns away many a folk from wrong views and sets them in right ones instead.

102. *Veram appeti*, to revenge.

"Iminā ca me mātāpitaro hatā; ayaṃ khv'assa kālo yo'haṃ *veram appeyyan* ti kosiyaṃ khaggaṃ nibbāhi". *V.M.* 347. "My parents were murdered by this person; now it is time to take revenge on him", thinking thus he took out his sword from its sheath.



103. *Veyyāyika*, expenses.

"Demi te, gahapati, *veyyāyikam* yena tvaṇ Buddha-pamukhassa bhikkhusaṅghassa bhattaṇ kareyyāsi". V. ii, 157. I will give you, householder, the expenses with which you may prepare food for the community headed by the Buddha.

104. *Voropetā*, nominative in the sense of accusative.

(a) "Nābhijānāmi sañcicca pāṇaṇ jīvitaṇ *voropetā*". M. ii, 103. I do not remember destroying any life intentionally.

(b) "Sarasi tvaṇ, Dabba, evarūpaṇ *kattā*?" *Pārajikapāḷi*. Do you remember, Dabba, doing such a thing?

105. *Sakkhiṃ apadisati*, points out as a witness.

"Ayaṇ, bhane, loke aggapuggalaṇ Satthāraṇ *sakkhiṃ apadisati*". DhA. ii, 39. My dears, this man points out the Master, the greatest personage in the world, as his witness.

106. *Sañjambharim akaṃsu*, showered from every-side.

"Atha kho te paribbājakā acirapakkantassa Bhagavato Poṭṭhapādaṇ paribbājakaṇ vācā-satti-todakhehi\* *sañjambharim akaṃsu*". D. i, 189. Shortly after the departure of the Exalted One the ascetics showered Poṭṭhapāda, the ascetic, from every-side, with words sharp as javelins and goads.

\* P.T.S. edition of the text has *vācāya sannitodakheṇa* instead of this. The Siamese edition agrees with it. A. i, 187 and S. ii, 282 have the same. But there is no meaning in it. (I found the word given here in a foot-note of a Sinhalese edition). Commentaries of D and A have the same and explain as "vacana-patodena sambharitam nirantaraphuṭam akaṃsu". The Sinhalese Commentary removes *ya* in *vācāya*. But no one shows how *sannitodakheṇa* is formed.

107. *Sapattī*, a co-wife.

(a) "Ahaṇ Mattā, tuvaṇ Tissā,  
Sapattī te pure ahaṇ". *Mattā-petavattiḥ*.

I am Mattā, you are Tissā; formerly I was your fellow-wife.

(b) "Ubho mātā ca dhītā ca  
Mayaṇ āsuṇ sapattiyo". *Theg. v. 224*.

"Mother and daughter, we both were rival wives". P.T.S. Dictionary gives the word as *sapaṭṭī*, but I always find it as *sapattī*. Formation of this has followed Sanskrit *Sapatnī*. *Samāno pati yāsaṇ tã = sapattiyo* may be the formation.

108. *Sabbasanthariṃ santharivā*, having carpeted the whole place.

"Sabbasanthariṇ āvasathāgāraṇ santharivā āsanāni paṭṭhāpetvā". *D. ii, 84*. Having carpeted the whole floor of the rest-house and (having) prepared the seats.

Dr. Rhys Davids has translated this passage as: "they strewed all the rest-house with fresh sand, placed seats in it". The explanation in the commentary is: "Yathā sabbhaṇ santhataṇ hoti evaṇ santhari". No word for sand is here; and it is not customary to strew sand within a house.

109. *Sampayojeti*, to dispute. See No. 3 of this section.

110. *Sampāyati*, to be able to explain.

"Te mayā puṭṭhā na sampāyanti, asampāyantā mamaññi eva paṭipucchanti". *D. ii, 284*. Being questioned by me they were not able to explain, and being unable to answer they put counter-questions to me.

## 232 SOME IDIOMS AND DIFFICULT PASSAGES

111. *Samā sampādi*, became even or smooth. See No. 46 above

112. *Sammati*, to be appeased ; to dwell ; to be satisfactory.

(a) "Na hi verena verāni *sammanti*". *Dhp. v. 5*. Here it is "to be appeased".

(b) "Sambahulā isayo . . . samuddatīre paṇṇa kuṭṭisu *sammanti*". *S. i, 226*. Here it is "to dwell".

(c) *Bhikkhuniyo anuvassan vuttāpentī, upassayo na sammati*". (*Pacittiya-pāṭi*). The nunnery was not spacious enough as the nuns annually ordained new ones.

113. *San̐kasāyati*, to keep still.

"Kummo . . . soṇḍipaṇicamāni aṅgāni sake kapāle samodahitvā appossukko tuṇhībhūto *san̐kasāyati*". *S. iv, 178*. The tortoise drawing its neck and four limbs into its shell crouches down at leisure and keeps still.

114. *Sannayhi (khurappam)*, to fit an arrow.

*Sannayhati* is to arm oneself ; but it has another meaning : to be ready.

Tassa rājā Okkāko . . . kupito anattamano *khurappam sannayhi*". *D. i, 96*. King Okkāka, being angry and displeased with him, fitted an arrow to his own bow.

115. *Sineheti*, to smear with oil ; to lubricate.

"Tena hi, bhante Ānanda, Bhagavato kāyaṃ katipāhaṃ *sineheti*". *V.M. 279*. If it is so, venerable Ānanda, lubricate the body of the Exalted One for some days.

P.T.S. Dictionary gives *sineheti* as the causative form of *siniyhati* ; but I do not think *sineheti* to be a causative.

116. *Sukatī*, righteous.

“Saggaṃ *sukatino* yanti ;  
Parinibbanti anāsavā”. *Dhp. v. 126.*

The righteous go to heaven ; and the passionless enter nibbāna.

All editions of the Dhammapada have *sugatī* instead of *sukatī*. The commentary is silent on this. P.T.S. Dictionary gives the word as *sugatin*, and the meaning “righteous”. It is not clear how *su* + *gati* + *in* can have the meaning “righteous”. In the *Abhidhānappadīpikā* ‘*sukatī*’ is given as a synonym for virtuous or righteous ; therefore I think the proper word here to be *sukatī* and not *sugatī*.

117. *Hadati*, to defecate. (Not given in the P.T.S. Dictionary).

“Yaṃ bhadante *hadant’aññe*

Etaṃ me hoti bhojanaṃ”. *Gūthakhādaka P.V.*

I live on what others defecate, or my food is the excrement of others.

See also *uhadati* under No. 45 above.

## SOME ANTITHETICS

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<i>Ajjhattika</i> , personal ; inward.	<i>Bāhira</i> , external ; outward.
<i>Aññāta</i> , known.	<i>Anaññāta</i> , unknown.
<i>Aḍḍha</i> , opulent.	<i>Daḍḍa</i> , poor.
<i>Āṇu</i> , minute.	<i>Thūla</i> , gross.
<i>Attha</i> , welfare ; advantage.	<i>Anattha</i> , harm ; disadvantage
<i>Anuloma</i> , following the order ; natural order.	<i>Paṭiloma</i> , against the natural order ; the reverse.
<i>Anuvāta</i> , following the wind.	<i>Paṭivāta</i> , against the wind.
<i>Anusotam</i> , along the stream ; downstream.	<i>Paṭisotam</i> , against the stream.
<i>Anto</i> , within.	<i>Bahi</i> , outside ; out.
<i>Appa</i> , <i>appaka</i> , few ; small ; little.	<i>Bahu</i> , <i>bakuka</i> , many ; much.
<i>Appābādha</i> , free from illness	<i>Bavhābādha</i> , full of sickness ; sickly.
<i>Appiccha</i> , easily satisfied ; greedless.	<i>Mahiccha</i> , difficult to satisfy ; greedy.
<i>Abhikkamati</i> , to go forward.	<i>Paṭikkamati</i> , to go backward.
<i>Abhikkama</i> , going forward.	<i>Patikkama</i> , going backward.
<i>Ariya</i> , noble.	<i>Anariya</i> , ignoble.
<i>Assāda</i> , enjoyment ; sweetness.	<i>Ādinava</i> , danger ; disadvantage.
<i>Assāsa</i> , inhalation.	<i>Passāsa</i> , exhalation.
<i>Ākaḍḍhana</i> , drawing towards.	<i>Apakaḍḍhana</i> , drawing away ; removal.

<i>Ādāna</i> , taking ; grasping.	<i>Nikkhepa</i> , casting off ; laying down.
<i>Ādi</i> , the beginning ; origin.	<i>Anta</i> , the end.
<i>Āma</i> , <i>āmaka</i> , unripe ; unboiled.	<i>Pakka</i> , ripe ; boiled.
<i>Āya</i> , income ; gain.	<i>Vaya</i> , expense ; loss.
<i>Āruhati</i> , to ascend, to rise up.	<i>Oruhati</i> , to descend ; to come down.
<i>Āloka</i> , light.	<i>Andhakāra</i> , darkness.
<i>Āvī</i> , openly.	<i>Raho</i> , secretly.
<i>Āvāha</i> , to bring in a wife.	<i>Vivāha</i> , to give a woman in marriage.
<i>Āvila</i> , muddy ; not clear.	<i>Anāvila</i> , <i>pasanna</i> , clear.
<i>Ittha</i> , agreeable.	<i>Aniṭṭha</i> , disagreeable.
<i>Ukkujja</i> , set up ; face upward.	<i>Avakujja</i> or <i>nikkujja</i> , face downward ; turned upside down.
<i>Uggacchati</i> , to rise up.	<i>Avagacchati</i> or <i>oga</i> —, to set down ; to go down.
<i>Ucca</i> , high ; noble.	<i>Nīca</i> , low ; ignoble.
<i>Uju</i> , straight ; upright.	<i>Van̄ka</i> or <i>ḍim̄ha</i> , bent ; crooked ; fraudulent.
<i>Ujjavati</i> , to go up-stream.	<i>Ojavati</i> , to go down-stream.
<i>Ujjavanī</i> , a vessel sailing up-stream.	<i>Ojavanī</i> , a vessel sailing down-stream.
<i>Uttama</i> , noble ; highest.	<i>Adhama</i> , ignoble ; vulgar.
<i>Uttarati</i> , to come out of the water ; to cross.	<i>Otarati</i> , to get into the water ; to descend.
<i>Uttāna</i> , shallow ; not deep.	<i>Gambhīra</i> , deep.
<i>Udaya</i> , rise, coming into existence.	<i>Vaya</i> , <i>atthagama</i> , fall ; setting down ; disappearance.
<i>Uddhata</i> , agitated ; shaken.	<i>Anuddhata</i> , calm ; not shaken.

<i>Uddham</i> , up.	<i>Adho</i> , down.
<i>Udeti</i> , to rise up.	<i>Atthaṅgacchati</i> , to set down ; to disappear.
<i>Unnata</i> , raised ; lofty.	<i>Onata</i> , bent down.
<i>Unnamati</i> , to rise up ; to ascend.	<i>Onamati</i> , to bend down ; to decrease.
<i>Upakāra</i> , help.	<i>Apakāra</i> , harm ; mischief.
<i>Upagacchati</i> , to come near.	<i>Apagacchati</i> , to go away from.
<i>Upacināti</i> , to collect or build something.	<i>Apacināti</i> , to destroy ; to do away with.
<i>Upeti</i> , to approach.	<i>Apeti</i> , to go away.
<i>Uppajjati</i> , to be born.	<i>Cavati</i> , to die.
<i>Ummujjati</i> , to come to the surface.	<i>Nimujjati</i> , to sink in the water.
<i>Urunda</i> , spacious.	<i>Sambādha</i> , not spacious ; narrow.
<i>Ūna</i> , less ; wanting.	<i>Adhika</i> , exceeding.
<i>Ekamaṣa</i> , definite.	<i>Anekamaṣa</i> , indefinite.
<i>Ora</i> , thither shore.	<i>Pāra</i> , the opposite shore.
<i>Orambhāgiya</i> , belonging to the lower world.	<i>Uddhambhāgiya</i> , belonging to the upper world.
<i>Orima</i> , of this side.	<i>Pārima</i> , of the other side.
<i>Olārika</i> , gross.	<i>Sukhuma</i> , fine ; minute subtle.
<i>Kaṇha</i> , black ; sinful.	<i>Sukka</i> ; white, virtuous.
<i>Kaya</i> , buying.	<i>Vikkaya</i> , selling.
<i>Kāla</i> , (proper) time.	<i>Vikāla</i> , improper time.
<i>Kicca</i> , what should be done ; a right action.	<i>Akicca</i> , what should not be done ; a wrong action.
<i>Kiṇāti</i> , to buy.	<i>Vikkiṇāti</i> , to sell.
<i>Kīsa</i> , lean ; thin.	<i>Thūla</i> , bulky ; stout ; thick.
<i>Kujjhati</i> , to be angry.	<i>Pasīdati</i> , to be pleased with.

<i>Kusala</i> , merit ; good action.	<i>Akusala</i> , demerit ; bad action.
<i>Khuddaka</i> , small.	<i>Mahanta</i> , big ; large ; great.
<i>Gacchati</i> , to go.	<i>Āgacchati</i> , to come.
<i>Gata</i> , gone ; going.	<i>Āgata</i> , come ; coming.
<i>Gamana</i> , going.	<i>Āgamana</i> , coming.
<i>Garuka</i> , heavy ; grave.	<i>Lahuka</i> , light ; trifling.
<i>Gahana</i> , taking hold of.	<i>Vissajjana</i> , sending off ; letting loose ; discharging.
<i>Guṇa</i> , good quality.	<i>Aguṇa</i> , bad quality.
<i>Ghana</i> , thick.	<i>Tanu</i> , thin.
<i>Cala</i> , moving ; movable.	<i>Acala</i> , stable ; not shaking.
<i>Cuti</i> , death ; passing away.	<i>Paṭisandhi</i> , conception (in the womb).
<i>ādaka</i> , the plaintiff.	<i>Cuditaka</i> , the accused.
<i>heka</i> , skilful ; clever.	<i>Jaḷa</i> , slothful.
<i>aya</i> , victory.	<i>Parājaya</i> , defeat.
<i>Jala</i> , water (deposit).	<i>Thala</i> , land.
<i>Jāleti</i> , kindles a fire.	<i>Nibbāpeti</i> , puts out a fire.
<i>Jīvati</i> , to live.	<i>Marati</i> , to die.
<i>Jivanta</i> , living.	<i>Mata</i> , dead.
<i>Jhāyati</i> , to burn.	<i>Vijjhāyati</i> , to go out, (fire).
<i>Tasa</i> , moving.	<i>Thāvara</i> , stable.
<i>Tiṇha</i> , sharp.	<i>Kuṇṭha</i> , blunt.
<i>Tuccha</i> , empty.	<i>Puṇṇa</i> , full ; filled.
<i>Thala</i> , high land.	<i>Ninna</i> , low land.
<i>Thāvara</i> , stable.	<i>Jaṅgama</i> , movable.
<i>Thoka</i> , few ; little.	<i>Bahuka</i> , much.
<i>Dakkhiṇa</i> , (of the) right side.	<i>Vāma</i> , (of the) left side.
<i>Dadāti</i> , to give.	<i>Gaṇhāti</i> , to take.
<i>Dahara</i> , young.	<i>Vuddha</i> , grown up.
<i>Dāsa</i> , a slave.	<i>Bhujissa</i> , a free man.



<i>Dīgha</i> , long.	<i>Rassa</i> , short.
<i>Dujjāna</i> , difficult to know.	<i>Sujāna</i> , easy to understand.
<i>Dubbala</i> , feeble.	<i>Balavantu</i> , strong ; powerful.
<i>Dubbuṭṭhi</i> , less rain.	<i>Suvuṭṭhi</i> , plenty of rain.
<i>Dūra</i> , far.	<i>Santika</i> , near.
<i>Dovacassatā</i> unruliness.	<i>Sovacassatā</i> , gentleness.
<i>Dhammika</i> , righteous.	<i>Adhammika</i> , unrighteous.
<i>Dhuva</i> , constant ; stable.	<i>Addhuva</i> , unstable.
<i>Nandati</i> , to be joyful.	<i>Socati</i> , to be sorrowful.
<i>Nava</i> , new.	<i>Purāṇa</i> , old.
<i>Nikkhipati</i> , to put down.	<i>Ukkhipati</i> , to raise up.
<i>Niggaṇhāti</i> , to restrain ; to censure.	<i>Paggaṇhāti</i> , to support ; to favour.
<i>Niggaha</i> , rebuking ; censuring.	<i>Paggaha</i> , support.
<i>Nicca</i> , permanent.	<i>Anicca</i> , impermanent.
<i>Nindati</i> , to insult or rebuke.	<i>Pasamsati</i> , to praise.
<i>Nindā</i> , rebuke ; insult.	<i>Pasamsā</i> , praise.
<i>Nisīdati</i> , to sit down.	<i>Uṭṭhahati</i> , to rise up (from a seat).
<i>Paṭipāṭi</i> , order ; succession.	<i>Uppaṭipāṭi</i> , disorder ; against the order.
<i>Patirūpa</i> , suitable.	<i>Appatirūpa</i> , unsuitable.
<i>Parādhīna</i> , belonging to others.	<i>Attādhīna</i> , belonging to oneself.
<i>Pavisati</i> , to enter.	<i>Nikkhamati</i> , to go out.
<i>Pavisana</i> , entering.	<i>Nikkhamana</i> , going out.
<i>Pākaṭa</i> , well-known.	<i>Apākaṭa</i> , unknown.
<i>Piya</i> , dear ; beloved.	<i>Appiya</i> , hated ; detestful.
<i>Pucchati</i> , to question.	<i>Vissajjeti</i> , to answer ; to explain.
<i>Pucchā</i> , question.	<i>Vissajjanaṃ</i> , answer.
<i>Purima</i> , former.	<i>Pacchima</i> , later.

<i>Pubba</i> , former.	<i>Apara</i> , later.
<i>Pubbaṇḥa</i> , forenoon.	<i>Aparaṇḥa</i> , afternoon.
<i>Pure</i> , <i>purato</i> , in front.	<i>Pacchā</i> , <i>pacchato</i> , from behind.
<i>Purebhatta</i> , forenoon.	<i>Pacchābhatta</i> , afternoon.
<i>Bandhana</i> , tying ; binding.	<i>Mocana</i> , untying ; freeing.
<i>Bandhati</i> , to bind ; to imprison	<i>Moceti</i> , to unbind ; to make free.
<i>Bahussuta</i> , learned.	<i>Appassuta</i> , illiterate.
<i>Bāla</i> , foolish.	<i>Paṇḍita</i> , wise.
<i>Bhabba</i> , able ; fit.	<i>Abhabba</i> , unfit.
<i>Maccharī</i> , miserly.	<i>Vadaṇṇū</i> , charitable.
<i>Mānita</i> , respected.	<i>Avamānita</i> , slighted.
<i>Māpeti</i> , to create.	<i>Antaradhāpeti</i> , to make disappear.
<i>Micchā</i> , false, wrong.	<i>Sammā</i> , true ; right.
<i>Mitta</i> , friend.	<i>Sapatta</i> , enemy.
<i>Mudu</i> , soft.	<i>Thaddha</i> , hard ; stiff.
<i>Yojeti</i> , to combine ; to join.	<i>Viyojeti</i> , to separate.
<i>Rajjati</i> , to find pleasure in ; to be attached to.	<i>Virajjati</i> , to detach oneself.
<i>Rajjana</i> , attachment.	<i>Virajjana</i> , detachment.
<i>Rati</i> , attachment.	<i>Virati</i> , <i>arati</i> , detachment.
<i>Lābha</i> , gain.	<i>Alābha</i> , loss.
<i>Lokiya</i> , worldly.	<i>Lokuttara</i> , transcendental.
<i>Vaḍḍhati</i> , to increase.	<i>Hāyati</i> , to decrease.
<i>Vaḍḍhi</i> , increase.	<i>Hāni</i> , decrease.
<i>Viruddha</i> , hostile.	<i>Aviruddha</i> , friendly.
<i>Vivaṭa</i> , open.	<i>Paticchanna</i> , closed ; concealed.
<i>Vethana</i> , twisting ; wrapping.	<i>Vinivethana</i> , untwisting.
<i>Saka</i> , one's own.	<i>Para</i> , foreign ; belonging to others.

*Saṅkhepa*, summary.

*Saṅgaṇhāti*, to support.

*Sacca*, truth ; true.

*Saṇha*, smooth.

*Sadāra*, one's own wife.

*Sadisa*, equal ; similar.

*Saddha*, devoted.

*Sadhana*, wealthy.

*Santa*, existing.

*Santutṭha*, joyful ; satisfied.

*Sandiṭṭhika*, concerning this world.

*Sappurisa*, a righteous person.

*Sama*, even ; smooth.

*Samala*, impure ; tainted.

*Samāna*, equal ; similar.

*Samudaya*, rising up.

*Samudeti*, to rise up.

*Sampajjati*, to prosper ; to succeed.

*Sampatti*, success.

*Sammiñjati*, to bend back (a limb).

*Sammukhā*, in the presence.

*Sayati*, to sleep.

*Sarati*, to remember.

*Sarāga*, lustful.

*Aviññāṇaka*, endowed with consciousness.

*Samvaraṇa*, shutting.

*Vitthāra*, details.

*Niggaṇhāti*, to restrain.

*Alīka*, false ; falsehood.

*Pharusa*, rough.

*Paradāra*, others' wives.

*Visadisa*, dissimilar.

*Assaddha*, undevoted.

*Niddhana*, poor.

*Asanta*, not existing.

*Asantutṭha*, unsatisfied.

*Samparāyika*, belonging to a future existence.

*Asappurisa*, a wicked person.

*Visama*, uneven ; rough.

*Nimmala*, *vimala*, pure ; taintless.

*Asamāna*, unequal ; dissimilar.

*Nirodha*, extinction.

*Nirujjhati*, to become extinct.

*Vipajjati*, to fail ; to perish.

*Vipatti*, failure ; distress.

*Pasāreti*, to stretch out (a limb).

*Asammukhā*, in the absence.

*Pabujjhati*, to awake from sleep.

*Vissarati*, to forget.

*Vitarāga*, free from lust.

*Aviññāṇaka*, senseless (objects).

*Vivarana*, opening.

<i>Samvarati</i> , to shut.	<i>Vivarati</i> , to open.
<i>Sādhāraṇa</i> , common with others.	<i>Asādhāraṇa</i> , uncommon ; special.
<i>Sādu</i> , tasteful.	<i>Asādu</i> , distasteful.
<i>Sādhu</i> , good ; righteous.	<i>Asādhu</i> , wicked ; un-righteous.
<i>Sāmañña</i> , common.	<i>Visesa</i> , special.
<i>Sāyam</i> , evening.	<i>Pāto</i> , morning.
<i>Sāvajja</i> , faulty.	<i>Anavajja</i> , faultless.
<i>Sikkhita</i> , cultured.	<i>Asikkhita</i> , uncultured ; impolite.
<i>Sithila</i> , loose.	<i>Daḍḍha</i> , tight.
<i>Sīgham</i> , quickly.	<i>Sanikam</i> , slowly.
<i>Sīta</i> , <i>sītala</i> , cold.	<i>Uṇha</i> , hot ; heat.
<i>Sukata</i> , well-done ; good action.	<i>Dukkata</i> , badly done ; bad action.
<i>Sukara</i> , easily done.	<i>Dukkara</i> , difficult to do.
<i>Sukha</i> , comfort ; happiness.	<i>Dukkha</i> , misery.
<i>Sukhita</i> , well-to-do ; happy.	<i>Dukkhitā</i> , miserable ; unhappy.
<i>Sugati</i> , a realm of happiness.	<i>Duggati</i> , a realm of misery.
<i>Sugandha</i> , an agreeable smell.	<i>Duggandha</i> , a bad smell.
<i>Sugama</i> , easily understood.	<i>Duggama</i> , difficult to understand or to go.
<i>Sucarita</i> , good conduct.	<i>Duccarita</i> , bad conduct.
<i>Suci</i> , clean.	<i>Asuci</i> , unclean.
<i>Suṭṭhu</i> , well.	<i>Duṭṭhu</i> , badly.
<i>Suddha</i> , pure ; unmixed.	<i>Asuddha</i> , impure.
<i>Suppatha</i> or <i>sappatha</i> , right path or way.	<i>Uppatha</i> , wrong path.
<i>Subha</i> , pleasant ; auspicious.	<i>Asubha</i> , unlucky ; unpleasant.

<i>Subhara</i> , easily supported or satisfied.	<i>Dubbhara</i> , not easily satisfied.
<i>Subhāsita</i> , good speech.	<i>Dubbhāsita</i> , bad speech.
<i>Sumedha</i> , wise.	<i>Dummedha</i> , foolish.
<i>Surūpa</i> , handsome.	<i>Virūpa</i> , ugly ; deformed.
<i>Sulabha</i> , abundant ; easily got.	<i>Dullabha</i> , difficult to get ; rare.
<i>Suvaca</i> , obedient.	<i>Dubbaca</i> , obstinate.
<i>Suvaṇṇa</i> , of agreeable or bright colour.	<i>Dubbaṇṇa</i> , of ugly colour.
<i>Susīla</i> , endowed with virtue.	<i>Dussīla</i> , immoral.
<i>Seta</i> , white.	<i>Kāḷa</i> , black.
<i>Sesa</i> , (with a) remainder.	<i>Aśesa</i> , whole.
<i>Somanassa</i> , joy ; joyful.	<i>Domanassa</i> , displeasure ; displeased.
<i>Svākkhāta</i> , well preached.	<i>Durakkhāta</i> , badly taught.
<i>Harati</i> , to carry.	<i>Āharati</i> , to bring.
<i>Hāni</i> , loss ; decrease.	<i>Vaḍḍhi</i> , <i>vuddhi</i> , increase ; growth.
<i>Hāyana</i> , decreasing.	<i>Vaḍḍhana</i> , increasing.
<i>Himsā</i> , harm ; hurting.	<i>Avihimsā</i> , non-hurting.
<i>Hīna</i> , low ; vulgar ; mean.	<i>Pañita</i> , excellent ; deli- cious ; high.

# VOCABULARY

## PALI-ENGLISH

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**ONLY THE WORDS THAT WERE NOT GIVEN  
IN THE NEW PALI COURSE I, II,  
ARE GIVEN HERE**

- |   |  |
|---|--|
| <p><i>Akatattā</i>, in. because one has not done.</p> <p><i>Akanta</i>, a. unpleasant.</p> <p><i>Akari</i>, <i>akā</i>, <i>akāsi</i>, v. he did.</p> <p><i>Akāmaka</i>, a. unwilling.</p> <p><i>Akusala</i>, a. not clever ; sinful ; nt. sin.</p> <p><i>Akkocchi</i>, v. he abused.</p> <p><i>Akkosana</i>, nt. abuse.</p> <p><i>Akkhātu</i>, <i>akkhāyi</i>, m. one who expounds.</p> <p><i>Akkhāyati</i>, v. to be called or declared.</p> <p><i>Akkhohinī</i>, f. a high numeral with 43 cyphers.</p> <p><i>Agaru</i>, a. not heavy or troublesome.</p> <p><i>Agāramajjhe</i>, loc. in the household life.</p> <p><i>Agārī</i>, 3. layman.</p> <p><i>Aggamahesī</i>, f. the queen consort.</p> <p><i>Aggaheṣi</i>, v. he took (over).</p> | <p><i>Aggavādī</i>, m. the greatest Teacher.</p> <p><i>Aggha</i>, nt. price.</p> <p><i>Angārakāsu</i>, f. a pit full of glowing ember.</p> <p><i>Acapala</i>, a. steadfast.</p> <p><i>Acalasaddhā</i>, f. unshakable faith.</p> <p><i>Aciraṇ</i>, ad. shortly ; before long.</p> <p><i>Acirapakkanta</i>, a. recently departed.</p> <p><i>Acetana</i>, a. senseless.</p> <p><i>Accagamā</i>, v. it overcame.</p> <p><i>Accaya</i>, m. fault ; lapse.</p> <p><i>Accayena</i>, ad. by the elapse of.</p> <p><i>Accasarā</i>, v. he gave offence.</p> <p><i>Accha</i>, a. clear.</p> <p><i>Acchati</i>, v. to wait ; to stay ; to sit.</p> <p><i>Acchādeti</i>, v. to become agreeable to the palate ; to dress with.</p> |
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- Acchisaṃ*, aor. 1st sing. of *acchati*.  
*Ajaddhuka*, abstinence from food.  
*Ajaddhumārikā*, f. starvation.  
*Ajātasattu*, m. a born enemy ; name of a king.  
*Ajina*, nt. hide of the black antelope or of a cheetah.  
*Ajinasāṭi*, f. dress made of skin.  
*Ajini*, v. he defeated.  
*Ajijatagge*, ad. from this day forth.  
*Ajjunho*, in. this day ; this night.  
*Ajjhappatta*, p.p. overpowering ; swooping down upon.  
*Ajjhabhāsi*, v. he addressed or uttered.  
*Ajjhāyaka*, m. a teacher of the Vedas.  
*Ajjhāvara*, m. a representative.  
*Ajjhāvasati*, v. to live in.  
*Ajjhupāhari*, v. he ate or swallowed.  
*Ajjhohāreti*, v. to instill.  
*Añchati*, v. to drag so as to widen something.  
*Añjasa*, nt. path.  
*Añjanī*, f. a collyrium box or a brush to apply collyrium with.
- Aññamaññaṃ*, ad. each other.  
*Aññadatthu*, ad. certainly ; on the other hand.  
*Aññāta*, a. unknown (person).  
*Aṣaṣa*, a high numeral with 85 cyphers.  
*Aṭṭiyati*, v. to be troubled or afflicted.  
*Aṭṭiyānā*, f. affliction.  
*Aṭṭhā*=*aṭṭhāsi*, he stood.  
*Aṭṭhikaṅkala*, m. skeleton.  
*Aḍḍhullikkhita*, a. half-combed.  
*Atittarūpa*, a. not being satisfied.  
*Atippage'va*, in. very early.  
*Atippago*, in. very early.  
*Atibrahma*, m. a superior brahma.  
*Atibya*, see *ativiya*.  
*Atiyācanā*, f. over-begging.  
*Atirekataraṃ*, ad. very much.  
*Ativiya*, in. too much.  
*Attadanta*, a. self-restrained.  
*Attanā*, oneself.  
*Attadassī*, a. one who sees the meaning or welfare.  
*Atharāṇa*, nt. coverings for beds, etc.  
*Athhika*, a. needy.  
*Atha ca pana*, in. and yet.

*Atha vā*, in. or.

*Atthaṃ carati*, works for welfare.

*Atthu*, Imp. 3rd sing. of *as* (to be).

*Adutṭhacitta*, a. pure in heart.

*Adutiya*, a. without a companion.

*Adurāgata*, nt. not unwelcome or not a bad coming.

*Addasa*, v. he saw.

*Addhagghanaṇa*, a. having the worth of a  $\frac{1}{4}$  *kahāpaṇa*.

*Addhā*, m. *addhāna*, nt. period.

*Addhānamagga*, m. a long path ; high road.

*Addhika*, m. traveller ; wayfarer.

*Adhammacārī*, a. unrighteous.

*Adhikaraṇa*, nt. case ; law suit.

*Adhigacchati*, v. to attain ; to find out.

*Adhigānhāti*, v. to attain ; to obtain.

*Adhigata*, p.p. attained.

*Adhivattati*, v. to roll upon ; to come over.

*Adhivāsāpeti*, v. to make one forbear or endure.

*Adhivāseti*, v. to forbear ; to accept ; to assent.

*Adhuva*, a. inconstant.

*Adhiseti*, v. to lie upon.

*Anaṅgaṇa*, a. blameless ; passionless.

*Ananubodha*, m. not understanding.

*Anabhirata*, a. discontent.

*Anabhirati*, f. disaffection.

*Anacchariya*, a. not wonderful ; simple.

*Anattha*, m. harm.

*Ananta*, a. endless.

*Anappaka*, a. not few or small ; much.

*Anassava*, a. disobedient.

*Anāgāmī*, a. non-returner.

*Anāḷhika*, a. poor.

*Aniketa*, a. without an abode.

*Anigha*, a. free from trouble.

*Aniccato*, in. as impermanent.

*Anibbisanta*, pr.p. not finding.

*Aniṭṭha*, a. disagreeable ; unpleasant.

*Anukampaka*, a. compassionate.

*Anukubbati*, v. to imitate or follow some action.

*Anucaṅkamati*, v. to follow someone in walking.

*Anucaṅkamamāna*, pr.p. walking after one's footsteps.



- Anujānāti*, v. to allow.  
*Anuññhita*, p.p. not awaken or risen up.  
*Anuttara*, a. supreme.  
*Anutthunāti*, v. to deplore ; to bewail.  
*Anuddisati*, v. to say ; to state.  
*Anuddhata*, a. uninflated.  
*Anudhāvati*, v. to run after.  
*Anuddhamseti*, v. to corrupt.  
*Anupakhajja*, abs. having intruded.  
*Anupabbajati*, v. to become a monk following someone else.  
*Anuparidhāvati*, v. to run around.  
*Anupariyagā*, v. it circled round and round.  
*Anuparivattati*, v. to turn round and round.  
*Anupahacca*, abs. not wounding.  
*Anuppadassati*, v. he will give.  
*Anubandha*, m. bond.  
*Anubandhamāna*, pr.p. following ; chasing.  
*Anubandhivā*, abs. having chased.  
*Anuvicakāra*, m. thorough investigation.  
*Anusamvaccaram*, ad. annually.
- Anusāra*, m. going after.  
*Anussaramāna*, pr.p. remembering.  
*Anekajāti*, a. having many rebirths.  
*Aneka-pariyāya*, m. various ways.  
*Anuvicintayanta*, pr.p. pondering over.  
*Anekavihita*, a. of different kinds ; various.  
*Anekasākha*, a. with many branches.  
*Anotaraṇabhāva*, m. the fact of not getting down.  
*Anodissa*, ad. indefinitely.  
*Antaka*, m. the Evil One.  
*Antakiriyā*, f. ending.  
*Antaganṭhi*, m. twisting of the intestine.  
*Antara*, nt. space in between ; difference.  
*Antaravassa*, m. rainy season.  
*Antaravāsaka*, m. inner robe.  
*Antarā*, in. between.  
*Antarākathā*, f. in between talk.  
*Antarāmarāṇa*, nt. premature death.  
*Antarena*, ad. in between.  
*Antalikkha*, nt. sky.  
*Antika*, a. near.  
*Anto*, ad. in ; inside.

- Antojana*, *m.* people of the household.  
*Andhabāla*, *a.* silly.  
*Anna*, *nt.* food ; rice.  
*Anvesanta*, *pr.p.* seeking.  
*Apakassa*, *abs.* having drawn back.  
*Apagata-kāḷaka*, *a.* stainless.  
*Apaccakkhakāri*, *a.* acting without right understanding.  
*Apacāyamāna*, *pr.p.* respecting.  
*Apaciti*, *f.* reverence.  
*Apajaha*, *a.* proud.  
*Apaṭicchanna*, *p.p.* uncovered.  
*Apaṇāmeti*, *v.* to bring in ; to turn.  
*Apatanattham*, *ad.* for not falling down.  
*Apadisati*, *v.* to point out.  
*Apaniyati*, *v.* to be removed.  
*Aparajju*, *in.* on the following day.  
*Aparaddha*, *p.p.* wronged.  
*Aparibhutta*, *p.p.* not partaken of ; unused.  
*Aparimita*, *p.p.* measureless.  
*Apavadati*, *v.* to reprove.  
*Apavināti*, *v.* to pay attention.  
*Apahattu*, *m.* remover.
- Apāya*, *m.* state of misery.  
*Api ca*, *in.* moreover ; and yet.  
*Apissu*, *in.* so much so.  
*Apubbam acarimam*, *ad.* simultaneously.  
*Appaṭivijjhanta*, *pr.p.* not attaining.  
*Appaṭivedha*, *m.* non-grasping.  
*Appamatta*, *a.* vigilant ; earnest.  
*Appavatti*, *f.* non-existence.  
*Appātihiṇakata*, *a.* worthless.  
*Appāyuka*, *a.* short lived.  
*Appāyukatta*, *nt.* short life.  
*Appiya*, *a.* unpleasant ; disagreeable.  
*Appeva*, *in.* perhaps.  
*Appeva nāma*, *in.* I reckon.  
*Appossukka*, *a.* inactive ; not bothering : less anxious.  
*Aphāsuka*, *nt.* illness. *adj.* not easy.  
*Ababa*, *nt.* a high numeral with 78 cyphers.  
*Abbuda*, *nt.* a tumour ; calamity.  
*Abbhāmatta*, *a.* of the size of a cloud.  
*Abbhume*, *in.* alas !  
*Abravi*, *v.* he told.  
*Abhāvita*, *p.p.* undeveloped.

- Abhikaṅkhati*, *v.* to wish ;  
to expect.
- Abhikkhaṇam*, *ad.* con-  
stantly.
- Abhijānāti*, *v.* to know  
thoroughly ; to admit.
- Abhiññā*, *f.* psychic  
power
- Abhiñham*, *ad.* repeatedly.
- Abhiñhasannipāta*, *m.*  
meeting often together.
- Abhinipphajjati*, *v.* to be  
produced ; to become  
prosperous.
- Abhippasanna*, *p.p.* much  
pleased.
- Abhimanthati*, *v.* to strike ;  
to oppress.
- Abhimukhībhūta*, *p.p.* met  
with face to face.
- Abhirati*, *f.* loyal love ;  
affection.
- Abhirūhiya*, *abs.* having  
ascended.
- Abhisāṭa*, *p.p.* approached  
by.
- Abhisameti*, *v.* to realise.
- Abhiśeṣana*, *nt.* conse-  
cration ; coronation.
- Abhiśavati*, *v.* to flow.
- Abhiharati*, *v.* to bring  
forth.
- Abbhuggata*, *p.p.* risen  
high up.
- Amaggakusala*, *a.* one who  
does not know the road  
well.
- Amacca*, *m.* a colleague.
- Amata*, *nt.* embrosia ;  
nectar.
- Amattaññu*, *a.* intem-  
perate.
- Amānāpa*, *a.* detestful.
- Amanussa*, *m.* a spirit.
- Amutra*, *ad.* in such and  
such a place.
- Ambho*, *in.* hey ! ho ! low !
- Ayutta*, *nt.* injustice.
- Ayoniso*, *in.* in a wrong  
way.
- Ayyaputta*, *m.* noble one.
- Ayyā*, *f.* mistress.
- Arati*, *f.* non-attachment.
- Arahati*, *v.* becomes fit ;  
it behoves.
- Ariyasāvaka*, *m.* disciple of  
the Enlightened.
- Arunuggamana*, *nt.* dawn.
- Aladdhā*, *abs.* having not  
received.
- Alaṅkata*, *p.p.* decked  
with.
- Alabhanta*, *pr.p.* not  
receiving.
- Alaṅkammaniya*, *adj.* suit-  
able for action.
- Alaṁpateyyā*, *a.* grown  
enough to be married.
- Alaṁvacaniya*, *a.* grown  
enough to understand  
others' words ; to be  
divorced.
- Alābha*, *m.* loss ; not  
getting.

- Alla*, *a.* wet ; moist.
- Allakesa*, *a.* with wet hair.
- Allavattha*, *a.* with wet clothes.
- Allasira*, *a.* with a wet head.
- Avaca*, *v.* he told.
- Avacanīya*, *a.* inexhortable.
- Avacāsi*, *v.* he told.
- Avatthāti*, *v.* falls upon.
- Avadhi*, *v.* he injured or hurt.
- Avasesa*, *a.* remaining ; *n.* remainder.
- Avassam*, *ad.* inevitably.
- Avici*, *a.* without a recess.
- Apelā*, *f.* improper time.
- Avoca*, *v.* he said.
- Asaṅkheyya*, *nt.* the highest numeral ; *adj.* not calculable.
- Asajjamāna*, *pr.p.* not touching ; without any hindrance.
- Asaddahanta*, *pr.p.* not believing.
- Asaddhamma*, *m.* false doctrine.
- Asanta*, *a.* wicked ; non-existing ; that which is not.
- Asanthava*, *a.* without a companion.
- Asanthuta*, *p.p.* not acquainted with.
- Asissam*, *asissāmi*, *v.* I shall eat.
- Asu*, *a.* so and so ; such and such.
- Asura*, *m.* a titan ; enemy of the gods.
- Asurinda*, *m.* lord of Asuras.
- Assaka*, *a.* having nothing as one's own.
- Assatara*, *m.* a mule.
- Assamapada*, *m.* site of a hermitage.
- Assādanā*, *f.* enjoyment ; tasting.
- Assutavantu*, *a.* uneducated.
- Assumukha*, *a.* with a face wet with tears.
- Ahani*, *v.* he killed.
- Ahaha*, *nt.* a high numeral with 71 cyphers.
- Ahamso*, *v.* they brought.
- Ahāyi*, *v.* it was lost.
- Ahāsi*, *v.* he carried or took by force.
- Ahuvā*, *v.* he was.
- Ahuvāsim*, *v.* I was.
- Aho*, *in.* alas !
- Ahoratta*, *nt.* day and night.
- Ākaṅkhati*, *v.* to wish ; to expect.
- Ākāsaḡata*, *a.* gone to the space.

- Āgatāgama*, *a.* one who has learnt the 4 collections of the Suttapiṭaka.
- Āgāmeti*, *v.* to wait for ; to expect.
- Ācariyaka*, *a.* coming from the teacher.
- Ācariyamaha*, *m.* the line or the ancestor of the teachers.
- Ācikkhāpetvā*, *abs.* having caused to inform.
- Ājānāti*, *v.* to know well.
- Ājāniya*, *m.* a steed.
- Ājīvaka*, *m.* a kind of ascetics.
- Ātāpī*, *a.* ardent.
- Āturanna*, *nt.* food for the sick.
- Ādikalyāna*, *a.* advantageous at the beginning.
- Ādisso*, *abs.* pointing out ; *adj.* to be pointed out ; contemptible.
- Ādeti*, *v.* to take.
- Ānupubbikathā*, *f.* gradual sermon.
- Āpajjati*, *v.* to commit ; to get into.
- Āpadā*, *f.* distress.
- Āpādi*, *v.* came to.
- Ābādhika*, *a.* sick.
- Āmaka*, *a.* unbaked ; unripe ; unboiled.
- Āmajāta*, *a.* born slave.
- Āmattika*, *nt.* crockery.
- Āmantāpetvā*, *abs.* having summoned.
- Āmisagaru*, *a.* interested in worldly gain.
- Āmutta (āmukka ?)* *p.p.* adorned with.
- Āyata*, *a.* broad.
- Āyatiṃ*, *ad.* in future.
- Āyāga*, *m.* a long hall.
- Āyācati*, *v.* to beg.
- Āyācamāna*, *pr.p.* requesting.
- Ārakā*, *in.* from afar ; away from.
- Ārakkhādhikaranam*, *ad.* on account of protecting.
- Āraññakaṅga*, *nt.* vow of a forest dweller.
- Āraddhaviriya*, *a.* strenuous.
- Ārabhati*, *v.* to begin ; to destroy (life).
- Ārammaṇa*, *nt.* object ; occasion.
- Ārā*, *in.* far from.
- Ārādheti*, *v.* to please someone.
- Ārāmakotṭhaka*, *m.* gate-tower of a monastery.
- Ārāmacetiya*, *nt.* a sacred garden.
- Ārāmarāmaṇeyyaka*, *nt.* a pleasant grove.
- Ārāmika*, *m.* gardener ; an attendant in a monastery.

- Ārogya*, nt. health.  
*Āropitanīyāmena*, ad. according to the prescribed order.  
*Āropenta*, pr.p. bringing about ; putting on.  
*Ārohanāya*, for ascending.  
*Ārohaniya*, a. suitable for riding.  
*Ālapati*, v. to speak to.  
*Ālaya*, m. abode.  
*Ālayesinī*, f. seeking an abode.  
*Ālīmpeti*, v. to set fire.  
*Ālumpakāram*, ad. taking in lumps.  
*Ālumpati*, v. to eat in lumps.  
*Ālopa*, m. lump.  
*Āvasatha*, m. abode ; lodgings.  
*Āvāsa*, m. dwelling place.  
*Āvī*, in. openly.  
*Āvenika*, a. separate ; special.  
*Āvelā*, f. chaplet.  
*Āsajja*, abs. having insulted or assailed ; having hinted at.  
*Āsādiya*, abs. having insulted.  
*Āsumbhati*, v. to pour down.  
*Āhaniya*, abs. having attacked.  
*Āhāriyati*, v. to take as food.
- Āhundarika*, a. impassable.  
*Ittha*, a. agreeable pleasant.  
*Itihītiha*, nt. hearsay.  
*Itthannāma*, a. of such and such a name.  
*Ittara*, a. short (time) ; very few or little.  
*Itthāgāra*, nt. harem.  
*Iddhi*, f. supernatural power.  
*Iddhipāṭihāriya*, nt. miracle.  
*Iddhipāda*, m. path to superhuman power.  
*Inda*, m. lord ; lord of the Devas.  
*Isipabbajjā*, f. renunciation as a hermit.  
*Issariyādhīpacca*, nt. overlordship.  
*Ukkujjeti*, v. to turn up or set up.  
*Uggacchanta*, pr.p. rising up.  
*Uggirati*, v. to lift up ; to utter.  
*Uccaya*, m. accumulation.  
*Uccāreti*, v. to lift up ; to utter.  
*Ujjavati*, v. to sail upstream.  
*Ujjhati*, v. to throw away.  
*Uṭṭhahanta*, pr.p. exerting ; rising up.  
*Uttarasākhā*, f. northern bough.

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- Uttarasāsaka*, a. with the head towards the north.  
*Uttarasve*, ad. day after tomorrow.  
*Uttaritarā*, a. superior.  
*Uttaribhaṇḍa*, m. extra bits ; a salad.  
*Uttarimanussa-dhamma*, m. extraordinary condition.  
*Uttarīm*, ad. further ; over.  
*Uttiṇa*, a. clear of grass.  
*Uda*, udāhu, in. or.  
*Udapajjā*, *udapādi*, v. he was born ; it arose.  
*Udapāna*, m. a well.  
*Udaya*, m. increase ; rise.  
*Udayabbaya*, m. rise and fall.  
*Uddasseti*, v. to show oneself.  
*Udāna*, nt. a joyful utterance.  
*Udāneti*, v. to utter.  
*Udicca*, a. of a high descent ; noble.  
*Uddāna*, nt. a string (of).  
*Uddissa*, abs. for.  
*Uddissakata*, a. specially prepared.  
*Uddhamgama*, a. going upwards.  
*Udrīyati*, v. to fall into pieces.  
*Undura*, m. a rat.  
*Unnādi*, a. tumultuous.  
*Upakattṭha*, p.p. drawn near ; approaching.  
*Upakāraka*, a. helpful.  
*Upaga*, a. approaching.  
*Upacchubhati*, v. to throw at.  
*Upajīvati*, v. to live on.  
*Upatṭhāka*, m. attendant ; supporter.  
*Upatṭhānapuppha*, nt. the flowers assigned for.  
*Upatṭhiyamāna*, pr.p.p. being attended.  
*Upadhāretvā*, abs. having reflected upon.  
*Upanandhati*, v. to bear enmity.  
*Upanayhati*, v. to wrap with ; to bear enmity.  
*Upanibaddha*, p.p. tied into.  
*Upanissaya*, m. sufficing condition.  
*Upanīya*, abs. aiming at.  
*Upapajjati*, v. to take birth.  
*Upamā*, f. likeness ; comparison.  
*Upamiyati*, v. to be compared.  
*Upayāti*, v. to come near ; to reach.  
*Upavattana*, nt. existing near by ; name of a park.  
*Upavasati*, v. to observe ; to live near by.

- Upasāṅkamma*, *abs.* having approached.
- Upasama*, *m.* calmness.
- Upasampadā*, *f.* higher ordination of a monk.
- Upasammati*, *v.* to become appeased.
- Upādāya*, *abs.* on account of. *Anukampam* —, out of pity.
- Upehiti*, *v.* he will approach.
- Upasatha*, *m.* fast-day; the ceremony of reciting Vinaya rules.
- Upasathadivasa*, *m.* fast-day.
- Uppala*, *nt.* a high numeral with 99 cyphers.
- Uppalahattha*, *nt.* a bundle of water-lilies.
- Uppāta* (or *uppāda*), *an* unusual event.
- Uppādeti*, *v.* causes to rise.
- Uplāvita*, *p.p.* floated.
- Ubbandhati*, *v.* to strangle oneself by hanging.
- Ubbhinditvā*, *abs.* having broken.
- Ubha*, *ubhaya*, *adj.* both.
- Ubhato*, *in.* on both sides.
- Ubhatomukha*, *adj.* double mouthed.
- Ummagga*, *m.* a different or wrong path; a tunnel.
- Ummihati*, *v.* to discharge urine.
- Ummujjati*, *v.* to emerge from.
- Urunda*, *a.* spacious.
- Ullokenta*, *pr.p.* looking up.
- Ussāreti*, *v.* to cause to move back.
- Uhadati*, *v.* to defecate.
- Ūna*, *a.* deficient; less; *nt.* deficiency.
- Ekagga*, *a.* one-pointed; concentrated.
- Ekaghana*, *a.* solid.
- Ekacciya*, *a.* some.
- Ekajjham*, *ad.* together; in one place.
- Ekatiya*, *a.* some.
- Ekato*, *in.* together.
- Ekapañña*, *a.* having only a single leaf.
- Ekapiṇḍita*, *a.* compounded in a single lump.
- Ekappahārena*, *ad.* at once; by a single stroke.
- Ekarajja*, *nt.* sovereign power.
- Ekarattivāsa*, *m.* spending of a night.
- Ekasāṭaka*, *a.* having an only clothe.
- Ekaṃsena*, *ad.* definitely.
- Ekāyana*, *m.* the only path.
- Ekidaṃ*, *in.* some.
- Etaraḥi*, *in.* now.



- Āti*, *v.* to come.  
*Etāvatā*, *in.* by this much ; so far.  
*Etto*, *in.* that way ; hence.  
*Evam evam*, *in.* exactly ; just in the same way.  
*Evarūpa*, *a.* such.  
*Evamrūpa*, *a.* this-like or having such a form.  
*Ehinti*, *v.* they will come.  
*Okappaniya*, *a.* trust-worthy.  
*Okampetvā*, *abs.* having shaken.  
*Okāsa*, *m.* space ; permission.  
*Ojavanī*, *f.* sailing downstream.  
*Ojā*, *f.* sap ; essence.  
*Otārenta*, *pr.p.* lowering.  
*Odissa*, *abs.* definitely.  
*Onojetī*, *v.* to distribute.  
*Opīletvā*, *abs.* having crammed in.  
*Oram*, *ad.* below ; under ; on this side.  
*Orena*, *ad.* less than.  
*Orodha*, *m.* harem ; a harem lady.  
*Olaggetī*, *v.* to hang.  
*Olambaka*, *nt.* a plummet.  
*Olubha*, *abs.* leaning upon.  
*Osakkita*, *p.p.* shifted (from the original position).  
*Osarati*, *v.* to enter.  
*Osādeti*, *v.* to reduce ; to be sunk.  
*Kankhati*, *v.* to doubt.  
*Kaccha*, *nt. f.* belt for an elephant.  
*Kacci*, *in.* I doubt whether.  
*Kaṭaggaha*, *m.* a win ; a lucky cast.  
*Kaṭuka*, *a.* astringent ; severe.  
*Kaṭasi*, *f.* cemetery.  
*Katapuñña*, *a.* fortunate.  
*Kati*, *a.* how many.  
*Katipaya*, *a.* several.  
*Katipāha*, *nt.* a few days.  
*Kattabba*, *pt.p.* to be done.  
*Kattabbayuttaka*, *nt.* what should be done.  
*Kathanakara*, *a.* how acting.  
*Kathanakathī*, *a.* doubtful.  
*Kathamvidha*, *a.* what sort of.  
*Kathāna*, *nt.* a high numeral with 127 cyphers.  
*Kadāci*, *in.* sometimes ; seldom.  
*Kanta*, *a.* pleasant ; *p.p.* spinned.  
*Kandarā*, *f.* grotto.  
*Kapaṇa*, *a.* poor ; miserable ; the poor.  
*Kapparappahāra*, *m.* a blow from elbow.

- Kappāvasesa*, *m.* remainder of an aeon.
- Kappāsika*, *a.* made of cotton.
- Kappāsika-sukhuma*, *nt.* a fine musline.
- Kappiya*, *a.* lawful.
- Kamati*, *v.* goes in ; spreads.
- Kammapatha*, *m.* way of action.
- Kammāra*, *m.* a smith.
- Kayirā*, *v.* 3rd *sing.* *Poten.* of *kar* (to do).
- Karaṇīya*, *pt.p.* to be done ; *nt.* what should be done ; business.
- Karahaci*, *in.* at some time.
- Karisa*, *nt.* a plot of land measuring about an acre.
- Karuṇā*, *f.* compassion ; pity.
- Karuṇāyati*, *v.* to feel pity.
- Kaliggaha*, *m.* loss ; losing cast ; defeat.
- Kalīra*, *m.* sprout.
- Kalebara*, *nt.* the body.
- Kalyāṇa*, *a.* advantageous ; good ; *nt.* welfare.
- Kalyāṇamitta*, *m.* a true friend.
- Kasi*, *f.* ploughing.
- Kamśa*, *m.* a plate to eat from.
- Kānana*, *nt.* forest.
- Kānanantara*, *nt.* inside of a forest.
- Kāpilavattava*, *a.* belonging to Kapilavattu.
- Kāmarati*, *f.* enjoyment of senses.
- Kāmavega*, *m.* impulse of lust.
- Kāyagatā sati*, *f.* mindfulness centred on the body.
- Kārāpiyati*, *v.* to cause to be done.
- Kālakata*, *p.p.* dead.
- Kālakiriya*, *f.* death.
- Kālass'eva*, *in.* very early.
- Kālīnga*, *a.* belonging to Kālīnga.
- Kāhāmi*, *v.* I will do.
- Kāhinti*, *v.* they will do.
- Kiccha*, *nt.* difficulty.
- Kicchena*, *ad.* with difficulty.
- Kiñ ca*, *in.* why not ; rather.
- Kiṭṭha*, *nt.* growing corn.
- Kiṭṭhāda*, *a.* corn-eating.
- Kiṭṭhārakkha*, *m.* a watcher of corn.
- Kittayati*, *v.* to explain ; to praise.
- Kittāvatā*, *in.* how far ? in what respect ?
- Kittisadda*, *m.* talk about the fame.
- Kinti*, *in.* whether.

- Kimāṅga*, in. far less.  
*Kimatthāya*, in. for what purpose ?  
*Kira*, a. particle for reported speech.  
*Kilamati*, v. to become weary.  
*Kīḍisa*, a. what-like ?  
*Kīva*, in. how much ?  
*Kīva ciraṁ*, in. how long ?  
*Kukkura*, m. a dog.  
*Kuḍḍivāra*, nt. gate of a hut.  
*Kuḍḍamūla*, nt. foot of a wall.  
*Kudācanaṁ*, in. at any time. (*Na ku* —, never).  
*Kupita*, p.p. annoyed.  
*Kubbati*, v. to do.  
*Kumuda*, nt. a high numeral with 106 cyphers.  
*Kumudanāḷa*, m. the stalk of white water-lily.  
*Kulavaṁsa*, nt. lineage ; customs of the family.  
*Kuvaṁ*, kva, in. where ?  
*Kuvera*, m. name of the lord of demons.  
*Kusala*, nt. health ; merit.  
*Kusālī*, a. possessor of merit.  
*Kūṭajaṭila*, m. a fraudulent hermit.  
*Kecana*, keci, some persons.  
*Kelāsakūṭa*, nt. the peak of the Kelāsa mountain.  
*Kevala*, a. whole.  
*Kotthuka*, m. jackal.  
*Kovida*, a. expert.  
*Kosa*, m. a measure of length, (which is about 1,000 yards).  
*Kosināraka*, a. belonging to Kusinārā.  
*Koseyyasukhuma*, nt. fine silk.  
*Kvaci*, in. somewhere ; in some places.  
*Khañja*, a. lame.  
*Khaṇāpetvā*, abs. having caused to dig.  
*Khanti*, f. patience.  
*Khandha*, m. trunk (of the body or a tree).  
*Khama*, a. enduring ; sustaining.  
*Khamati*, v. to forgive.  
*Khamanīya*, a. bearable.  
*Khamāpeti*, v. to cause to forgive.  
*Khara*, a. severe.  
*Khādana*, nt. food ; eating.  
*Khāyati*, v. to occur ; to become clear ; to be revealed.  
*Khīṇaniraya*, a. one who is beyond the hell.  
*Khīṇāsava*, a. free from mental obsession ; a holy person.  
*Khīla*, m. a stake.  
*Khurappa*, nt. an arrow.  
*Kho*, in. See Chapter VI.

- Khomasukkhuma*, nt. fine cloth of flax.
- Gajaratana*, nt. a noble elephant.
- Gajjati*, v. to roar.
- Gajjamāna*, pr.p. thundering.
- Gaṇhanaka*, a. holding; one who takes.
- Gatabhāva*, m. the fact that one has gone.
- Galayobbana*, a. old; whose youth is exhausted.
- Gaddula*, nt. a leash.
- Gantukāmatā*, f. wish to go.
- Gabbhaseyyā*, f. conception in the womb.
- Gambhīrato*, in. by depth.
- Gayāśīsa*, nt. name of a place (not far from present Gayā).
- Gayhati*, v. to be taken.
- Garahā*, f. censure; abuse.
- Garukata*, p.p. held of weight.
- Galanta*, pr.p. flowing.
- Gavāghātana*, nt. slaughter house.
- Gavesanta*, pr.p. seeking.
- Gahakāraka*, m. builder of a house.
- Gahatṭha*, m. layman.
- Galagaḷāyati*, v. to make the sound gaḍa-gaḍa.
- Gāmavara*, m. a prosperous village.
- Gārayha*, a. contemptible.
- Gāḷhārakkhā*, f. strong protection.
- Giddha*, p.p. infatuated.
- Girigabbhara*, m. a cave.
- Giribbaja*, nt. the former name of Rājagaha.
- Īvā*, f. neck; penalty; fine.
- Gūṭha*, nt. dung; faeces.
- Gūṭhakalala*, nt. filth.
- Gūṭhatṭhāna*, nt. cesspool; where people defecate.
- Goghātaka*, m. a butcher.—  
*sūna*, nt. a butcher's block.
- Govikattana*, nt. butcher's knife.
- Ghaṭanta*, pr.p. striving.
- Ghamma*, nt. heat.
- Ghammatatta*, p.p. fatigued with heat.
- Ghātāpiyati*, v. to cause to be killed.
- Ghāteti*, v. to kill; to injure.
- Ghātetu*, m. killer.
- Ghāsaṃ kurute*, he eats.
- Cakkayuga*, nt. a pair of wheels.
- Cakkasamārūḷha*, a. mounted on vehicles.
- Caṅkamanta*, pr.p. walking.

- Caṇḍāla*, *m.* an outcast ; a low-caste man.
- Catukka*, *nt.* a tetrad.
- Catudonika*, *a.* holding 4 donas.
- Catubbannā*, *m. pl.* people of the four castes.
- Caturangula*, *a.* measuring 4 inches.
- Caturanginī*, *f.* fourfold (army).
- Candimantu*, *m.* the moon.
- Camū*, *f.* an army.
- Caranā*, *f.* wandering.
- Carahi*, *in.* now.
- Cala*, *a.* wavering ; moving.
- Cāraṇika*, *nt.* pantomime.
- Cāritta*, *nt.* walking ; custom.
- Cicciṭṭiyati*, *v.* to make the sound cit-cit.
- Ciṭṭiṭṭiyati*, *v.* to make the sound citi-citi.
- Cittakūṭa*, *m.* name of a mountain.
- Cittavisuddhi*, *f.* purity of the mind.
- Cittāgāra*, *nt.* picture gallery.
- Cirakāla*, *m.* a long time.
- Ciraṭṭhitika*, *a.* lasting long.
- Ciranivāsi*, *a.* dwelling for a long time.
- Cirapaṭikā*, *in.* long since.
- Cirappavāsi*, *a.* long absent.
- Cirarattam*, *ad.* for a long time.
- Cirasanthuta*, *a.* acquainted for a long time.
- Cirassam*, *in.* after a long time.
- Cirāya*, *in.* for long.
- Cirena*, *ad.* after a long time.
- Cuta*, *p.p.* shifted from.
- Cumbitvā*, *abs.* having kissed.
- Cūlā*, *f.* a knot of hair at the top.
- Ce*, *in.* if.
- Ceṭaka*, *m.* a page boy ; a bad fellow.
- Coraghāta (ka)*, *m.* executioner of robbers.
- Chadḍitabhāva*, *m.* the fact of throwing away or leaving aside.
- Chañadivasa*, *m.* festival day.
- Chanda*, *m.* desire ; wish.
- Chandaka*, *nt.* subscription.
- Chandarāga*, *m.* desire and lust.
- Chabbaggiya*, *a.* belonging to the group of six.
- Chammāsika*, *a.* existing or enough for six months.
- Chāta*, *a.* hungry.
- Chindāpiyati*, *v.* to cause to be cut.

*Chindīyati*, *v.* to be cut.

*Chetvā*, *abs.* having cut.

*Jagatiṭṭhapaṇṇa*, *m.* a spot in the world.

*Jagatiruha*, *m.* tree.

*Jaṇṇa*, *a.* pure ; agreeable.

*Jaṇṇā*, 3rd *sing.* *Pot.* of *Nā* (to know).

*Jaṭṭhā*, *f.* a tangle ; entanglement ; matted hair.

*Janeti*, *v.* to produce.

*Jantu*, *m.* creature.

*Jambū*, *f.* rose-apple tree.

*Jambonada*, *nt.* a precious kind of gold.

*Jaraggava*, *m.* an old bull.

*Jarūdapana*, *nt.* decayed well.

*Jahāti*, *v.* to leave ; to remove.

*Jāgaranta*, *a.* wakeful.

*Jāgarita*, *nt.* wakeful state.

*Jātassara*, *m. nt.* natural lake.

*Jātidhamma*, *a.* subject to rebirth.

*Jāṭisambhava*, *m.* liability for birth.

*Jāṭisaṃsāra*, *m.* circle of rebirths.

*Jātu*, *in.* indeed.

*Jānapada*, *a.* belonging to the countryside ; *m.* country folk.

*Jāni*, *f.* harm ; loss.

*Jigimsati*, *v.* desires to have.

*Jigimsanta*, *pr.p.* wishing to have.

*Jigucchati*, *v.* to become disgusted with ; to abhor.

*Jighacchati*, *v.* to feel hungry ; to desire to eat.

*Jighacchā*, *f.* hunger.

*Jina*, *p.p.* deprived of.

*Jiyati*, *v.* to miss ; to lose.

*Jirati*, *v.* to decay.

*Jirāpeti*, *v.* to digest.

*Jivagāha*, *m.* catching alive.

*Jivitaṭṭhapaṇṇa*, *nt.* end of the life.

*Jutindhara*, *a.* resplendent.

*Jutimantu*, *a.* lustrous.

*Je*, *in.* See Chapter VI.

*Jeṭṭhaka*, *a.* chief ; foremost.

*Jessati*, *v.* he will defeat. *Nāṇamattāya*, for the purpose of knowledge.

*Nāyati*, *v.* to be known.

*Nāyare*, *v.* they are known.

*Thāna*, *nt.* place ; fact ; cause.

*Daṃsa*, *m.* gadfly.

*Taggha*, *in.* verily. See Chapter VI.

*Tajjita*, *p.p.* threatened.

- Taṇhāsota*, *m.* stream of craving.  
*Taṇhīyati*, *v.* to crave.  
*Tato*, *in.* therefor.  
*Tato nimittam*, *ad.* on that account.  
*Tadahu*, *in.* on the same day.  
*Tambaloḥa*, *m. nt.* copper.  
*Tala*, *nt.* surface.  
*Talaṣattika*, *nt.* hand raised in a threatening manner.  
*Tasati*, *v.* to tremble.  
*Tādisaka*, *a.* that like ; such.  
*Tāva*, *in.* so much ; so long.  
*Tāvātā*, *in.* so long.  
*Tāvade*, *in.* at that moment.  
*Tāvad eva*, *in.* instantly.  
*Tāva-mahanta*, *a.* so big ; so great.  
*Tikicchati*, *v.* to cure ; to treat medically.  
*Tiṇamutṭhi*, *m.* a handful or a bundle of grass.  
*Titikkhati*, *v.* to endure ; to forbear.  
*Timirāyitatta*, *nt.* gloom.  
*Timisā*, *f.* darkness.  
*Tiracchānagata*, *m.* a beast.  
*Tiro*, *in.* across.  
*Tirokaraṇī*, *f.* a screen ; a curtain.
- Tirokuḍḍa*, *nt.* further side of a wall.  
*Tiropabbata*, *nt.* further side of a mountain or rock.  
*Tucchahattha*, *a.* empty-handed.  
*Tuṇhī*, *in.* silent.  
*Tuṇhī-bhavati*, *v.* to keep silence.  
*Tuṇhībhāva*, *m.* silence.  
*Tulita*, *p.p.* weighed ; estimated.  
*Tuvaṣam*, *ad.* quickly.  
*Tūla-sannibha*, *adj.* cotton-like.  
*Tejodhātu*, *f.* element of heat.  
*Tevijja*, *a.* possessing three superhuman knowledges.  
*Tevijjaka*, *a.* connected with *tevijjā*.  
*Thaketvā*, *abs.* having closed.  
*Thambha*, *m.* a clump of grass ; a post.  
*Thālipāka*, *m.* an amount of food enough for 10 persons.  
*Thullāni*, *nt. pl.* rough words.  
*Thūṇeyyaka*, *a.* of the village of Thūṇa.  
*Thūpa*, *m.* a shrine ; pagoda.  
*Dakkhati*, *v.* to see.

*Dakkhinato*, in. on the south.

*Dakkhinā*, f. donation.

*Dakkhinti*, v. they will see.

*Dajjā*, 3rd sing. Pot. of *dā* (to give).

*Dajjeyyūṃ*, the pl. of the above.

*Datṭhu*, abs. having seen.

*Danda*, m. punishment.

*Dadamāna*, pr.p. giving.

*Daddabhāyati*, v. to make the sound dad-dad.

*Daddallamāna*, pr.p. shining.

*Danta*, a. with restrained senses.

*Dandha*, a. slow ; sluggish.

*Dassanakāma*, adj. wishing to see.

*Dassaniya*, pt.p. worthy of seeing ; beautiful.

*Dassāvī*, a. one who sees.

*Dassukhila*, nt. danger from robbers.

*Dahati*, v. to claim ; to declare.

*Dānagga*, nt. alms giving.

*Dāya*, m. forest ; grove.

*Dāyādaka*, a. heir.

*Dārābharāṇa*, nt. keeping up of a wife.

*Dāvaggi*, m. jungle fire.

*Diṭṭha-dhamma*, m. the state attained by ; the present life.

*Diṭṭhadhammika*, adj. belonging to this world.

*Diṭṭhi*, f. belief ; view.

*Diṭṭhibandhana*, nt. fetter of heresy.

*Diṭṭh'eva dhamme*, loc. in this life.

*Dippissati*, v. will come into prominence.

*Dibbagandha*, m. heavenly odour.

*Diyyati*, diyyati, v. to be given.

*Divasakara*, m. the sun.

*Divasa-santatta*, p.p. heated for a day.

*Divāvihāra*, m. seclusion at noon.

*Divāseyyā*, f. siesta.

*Diḡharattam*, ad. for a long time.

*Dukkha*, nt. hardship ; misery.

*Dukkhakkhandha*, m. a great mass of suffering.

*Dukkhato*, in. as suffering.

*Dukkhadhamma*, m. trouble.

*Dukkhama*, a. difficult to endure.

*Duggata*, a. miserable.

*Duggati*, f. miserable state of rebirth.

*Duggahita*, p.p. badly held ; taken carelessly.

*Duccarita*, nt. misconduct ; wrong action.



- Ducchanna*, *p.p.* ill-thatched.  
*Duṭṭhu*, *in.* badly.  
*Duddada*, *a.* difficult to give.  
*Duppañña*, *a.* wicked ; foolish.  
*Dubbacana*, *nt.* harsh word.  
*Dubbhaṇita*, *p.p.* badly spoken.  
*Dubbhati*, *v.* to dupe ; to act treacherously.  
*Dummedha*, *a.* foolish ; wicked.  
*Durannaya*, *a.* difficult to follow.  
*Durupeta*, *a.* badly endowed.  
*Dulladdha*, *nt.* bad gain ; *adj.* got with difficulty.  
*Dussayuga*, *nt.* a pair or suit of clothes.  
*Dussavaṇijjā*, *f.* trade in cloth.  
*Dūbhati*, *v.* to become treacherous.  
*Devatāmaṅgalika*, *adj.* expecting welfare through the gods.  
*Devadeva*, *m.* god of gods.  
*Dessa*, *a.* detestful.  
*Doṇamukha*, *nt.* river-mouth.  
*Dolāyati*, *v.* to waver ; to swing.  
*Dolāyanta*, *pr.p.* swinging.
- Dosasaṃhita*, *a.* linked with enmity.  
*Dvidhāpatha*, *m.* branching of a road.  
*Dvepatha*, *m.* a path between two fences or walls.  
*Dhañña*, *a.* fortunate.  
*Dhanaccheda*, *m.* loss of wealth.  
*Dhamma*, *m.* righteousness.  
*Dhītuṭṭhāna*, *nt.* place of a daughter.  
*Dhammatā*, *f.* general fact ; nature.  
*Dhammavinaya*, *m.* Norm and discipline ; religious rule.  
*Dhamṣati*, *v.* to fall from.  
*Dhārayati*, *v.* to bear.  
*Dhārayamāna*, *pr.p.* bearing.  
*Dhi*, *in.* shame ! fie !  
*Dhi-r-atthu*, *in.* be shame !  
*Dhīyati*, *v.* to be borne.  
*Dhuva*, *a.* permanent ; stable.  
*Dhuvam*, *ad.* constantly.  
*Dhūmāyati*, *v.* to emit smoke.  
*Dhūmāyitatta*, *nt.* clouding over.  
*Na upeti*, it is not befitting.  
*Na kadāci*, *in.* never.  
*Na kvaçi*, *in.* nowhere.

- Nagantara*, *nt.* space between mountains.
- Nadanta*, *pr.p.* roaring.
- Nabhaso*, *abl.* from the sky.
- Namatthu*, (*namo* + *atthu*), be homage.
- Namo*, *in.* homage.
- Narasārathi*, *m.* trainer of men.
- Naha*, *in.* surely not.
- Nahātaka*, *m.* a learned brahman.
- Nahuta*, *nt.* 10,000. See § 41.
- Naḷavana*, *nt.* forest of reeds.
- Nānappakāra*, *a.* of many kinds.—*kārehi*, in various ways.
- Nānākarāṇa*, *nt.* difference; diversity.
- Nānābhāva*, *m.* separation.
- Nānāvihita*, *a.* various.
- Nāmagotta*, *nt.* name and clan.
- Nāmato*, *in.* by name.
- Nāmetvā*, *abs.* having bent.
- Nāsita*, *p.p.* brought to ruin.
- Nikanta*, *p.p.* scraped of.
- Nikkujjita*, *p.p.* turned down; overturned.
- Nikkhamanta*, *pr.p.* going out.
- Nikkhamana*, *nt.* going out; departure.
- Nikkhamanavelā*, *f.* time of going out.
- Nikkhamanokāsa*, *m.* room for getting out.
- Nigacchati*, *v.* to get into; to undergo.
- Niccharanta*, *pr.p.* flashing out.
- Niṭṭhāti*, *v.* comes to an end.
- Niṭṭhita*, *p.p.* finished.
- Niddhamati*, *v.* to abolish; to remove.
- Ninnahuta*, *nt.* a number with 36 cyphers.
- Nipaka*, *a.* prudent.
- Nipatitvā*, *abs.* having fallen down.
- Nipajjamāna*, *pr.p.* lying down.
- Nippabha*, *a.* dim; without glory.
- Nibbattabhāva*, *m.* the fact of being born.
- Nibbāhati*, *v.* to carry out; to unsheath.
- Nibbāhāpetvā*, *abs.* having caused to carry.
- Nibbuta*, *p.p.* passionless; calmed.
- Nibbhoga*, *a.* useless; poor.
- Nimmanāsa*, *a.* void of flesh.
- Nimināti*, *v.* to exchange.
- Nimitta*, *nt.* omen; portent; sign.
- Nimujjati*, *v.* to submerge.

- Niyata*, *a.* destined ; sure.  
*Niyyādeti*, *v.* to hand over.  
*Niyyāsi*, *v.* he set out.  
*Niyāmeti*, *v.* to assign.  
*Nirantaram*, *ad.* incessantly.  
*Nirabbuda*, *nt.* a number with 64 cyphers.  
*Nirūpadhi*, *adj.* free from attachment.  
*Ñilājja*, *a.* shameless.  
*Ñiloketi*, *v.* to observe ; to look at carefully.  
*Nivattati*, *v.* to turn back.  
*Nivāreti*, *v.* to prevent (from).  
*Nivāretu*, *m.* one who prevents.  
*Niveseti*, *v.* to cause to live in or to establish on.  
*Nisamma*, *abs.* having heard.  
*Nissajjitvā*, *abs.* having left.  
*Nissarana*, *nt.* going out ; leaving behind.  
*Nissita*, *p.p.* frequented ; depending on.  
*Nisinnatthāna*, *nt.* place for sitting.  
*Ñisidāpiyati*, *v.* to cause to sit.  
*Ñisevita*, *p.p.* frequented by.  
*Nihata*, *p.p.* subdued ; beaten down.  
*Niharati*, *v.* to take out ; to eject.  
*Niyati*, *niyyati*, *v.* to be led.  
*Niyātayati*, *v.* to hand over.  
*Nāna*, *in.* certainly.  
*Nekkha*, *nt.* a big gold coin.  
*Nekkhamma*, *nt.* renunciation.  
*Nekadhā*, *ad.* in many ways.  
*Negama*, *m.* urban council.  
*Nemittaka*, *m.* sooth-sayer.  
*Nerañjarā*, *f.* name of a river.  
*N'eva*, *in.* indeed not.  
*Pakarana*, *nt.* case ; offence ; a treatise.  
*Pakāsita*, *p.p.* proclaimed ; made known.  
*Pakittenta*, *pr.p.* extolling.  
*Pakubbanta*, *pr.p.* doing.  
*Pakkamati*, *v.* to go away.  
*Pakkosāpetvā*, *abs.* having sent for.  
*Pakkhandivā*, *abs.* having jumped on or rushed in.  
*Pakkhāyati*, *v.* to become clear to the mind.  
*Pakkhitta*, *p.p.* thrown into.  
*Paganhāti*, *v.* to support ; to favour.  
*Pageva*, *in.* beforehand ; not to speak of.

- Pagevataram*, ad. very early.
- Paggayha*, *paggahetvā*, abs. favouring ; having raised up.
- Paggāhikasālā*, f. drapery store.
- Paggharanta*, pr.p. dripping with.
- Pacaritvā*, abs. having practised.
- Pacāpīyati*, v. to cause to be cooked.
- Paccakkhāna*, nt. refusal.
- Paccāṅga*, nt. a sub-division ; a sub-limb.
- Paccatthika*, a. hostile ; m. enemy.—*saññā*, f. enmity ; hostile feeling.
- Paccanubhūta*, p.p. undergone.
- Paccaya*, m. cause ; requisite.
- Paccāgamana*, nt. returning.
- Paccāsimsati*, to expect.
- Paccāhāra*, m. excuse.
- Paccupaṭṭhita*, p.p. present ; come near.
- Paccūsa-samaya*, m. early dawn.
- Pacceka*, a. separate ; individual.
- Pacchātāpa*, m. remorse.
- Pacchābhāga*, m. hind part ; loc. afterwards.
- Pajahati*, v. to give up ; to forsake.
- Pajā*, f. progeny ; populace.
- Pajāpati*, f. wife.
- Pajjalita*, p.p. ablaze.
- Pajjota*, m. lamp.
- Pañcapaṭiṭṭhita*, a. touching the ground in five places.
- Pañjalika*, *pañjali*, a. with hands clasped in respect.
- Pañjalikata*, p.p. with clasped hands raised in salutation.
- Paññatta*, p.p. set forth.
- Paññāpeti*, v. to prepare ; to set forth.
- Paṇḍamenta*, pr.p. turning ; turning away.
- Paṭikkanta*, p.p. returned from ; nt. going back.
- Paṭikkosati*, v. to reject.
- Paṭigacca*, —c'eva, in. beforehand.
- Paṭicarati*, v. to evade.
- Paṭiccekamma*, nt. meant for oneself.
- Paṭijaggati*, v. to support ; to bring up.
- Paṭipajjati*, v. to practise ; with *maggam*, to go along.
- Paṭipadā*, f. a course of practice.
- Paṭipanna*, p.p. practising.

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- Paṭipatha*, *m.* opposite way.
- Paṭipāṭi*, *f.* an order ; a turn.
- Paṭipeseti*, *v.* to send back.
- Paṭibhāga*, *a.* similar.
- Paṭibhāti*, *v.* to occur to ones' mind ; to be revealed.
- Paṭivāta*, *m.* opposing wind.
- Paṭisata*, *nt.* per hundred.
- Paṭisañcikkhati*, *v.* to contemplate.
- Paṭisanthāra*, *m.* friendly treatment.
- Paṭisambhidā*, *f.* analytic insight.
- Paṭisaṁvāṇa*, *nt.* seclusion.
- Paṭisaṁvedeti*, *v.* to feel ; to undergo.
- Paṭisunāti*, *v.* to promise.
- Paṭissutvā*, *abs.* having assented (to someone's words).
- Paṭisaññati*, *v.* to knock against.
- Paṭṭana*, *nt.* a town with a harbour.
- Paṇāmeti*, *v.* to dismiss ; to send away.
- Paṇhita*, *p.p.* directed ; placed.
- Paṇḍaracchada*, *a.* having white covering (or feathers).
- Paṇḍava*, *m.* name of a mountain (near Rājagaha).
- Paṇḍitaka*, *m.* wiseacre.
- Patāpavantu*, *a.* majestic.
- Patipphita*, *p.p.* situated.
- Patimaṇḍita*, *p.p.* decked or endowed with.
- Patibbatā*, *f.* a devout wife.
- Patissati-mattāya*, for the selfcollectedness.
- Pattabba*, *pt.p.* to be arrived at ; to be attained.
- Patti*, *f.* a portion ; merit ; arrival.
- Pattiyati*, *v.* likes to have a bowl.
- Patthayati*, *v.* hankers after ; desires.
- Padakkhinā*, *f.* circumambulation.
- Padara*, *nt.* a board ; a lid.
- Padānupadika*, *a.* following one's footsteps.
- Padissati*, *v.* to appear.
- Paḍipeyya*, *nt.* things for lighting.
- Paduma*, *nt.* a number with 120 cyphers.
- Padhāna*, *nt.* effort for intuition.
- Papā*, *f.* water-shed.
- Pabujjhivā*, *abs.* being awoken.
- Pabuddha*, *p.p.* awakened.

- Pabbatavisama*, *nt.* a precipice ; mountainous district.
- Pabbatāyati*, *v.* to act like a mountain.
- Pabbājanā*, *f.* banishment.
- Pabhuti*, *in.* beginning from.
- Pabhassara*, *a.* brilliant.
- Pamatta*, *p.p.* negligent.
- Pamādacāra*, *m.* neglectful living.
- Pamādi*, *a.* negligent.
- Pamukha*, *a.* (in compounds) headed by.
- Pamuccati*, *v.* to become free.
- Pamuṇṇati*, *v.* to emit ; to send forth.
- Pamudita*, *p.p.* overjoyed.
- Pamokkha*, *m.* freedom ; release.
- Pamoceti*, *v.* to set free.
- Payojeti*, *v.* to complete with ; to set on foot ; to prepare (a medicine) ; to begin (a business).
- Parapattiya*, *a.* relying on others.
- Parapāṇa*, *m.* other's life.
- Parapuggala*, *m.* other persons.
- Parama*, *a.* the highest ; excellent.
- Paramparāgata*, *a.* traditional.
- Pararajja*, *nt.* foreign country.
- Parasatta*, *m.* other beings.
- Parābhavanta*, *a.* going to ruin.
- Parāyana*, *a.* prone ; destined.
- Parikanta*, *p.p.* cut open.
- Parikassati*, *v.* to be dragged about.
- Parikkhipitvā*, *abs.* having surrounded.
- Pariggahita*, *p.p.* possessed or haunted by.
- Paricca*, *abs.* having penetrated.
- Paricāreti*, *v.* causes to feast one's senses.
- Parijana*, *m.* retinue ; followers.
- Paridevati*, *v.* to lament ; to bewail.
- Paridevanā*, *f.* lamentation.
- Parito*, *ad.* around.
- Parināyikā*, *f.* leading woman.
- Parinibbāna*, *nt.* passing away (of a holy person).
- Parinibbuta*, *p.p.* completely calmed ; finally passed away.
- Paripūrayati*, *v.* to fill ; to complete.
- Paribhuñjati*, *v.* to enjoy ; to make use of.
- Paribhutta*, *p.p.* tasted ; enjoyed.

- Pariyanta*, *m.* the end.  
*Pariyādiyati*, *v.* to exhaust ;  
 to absorb.  
*Pariyāyati*, *v.* to go about.  
*Pariyutthāti*, *v.* to over-  
 come.  
*Pariyogāya*, *abs.* having  
 dived into the depths.  
*Pariyodāna*, *nt.* exhaus-  
 tion.  
*Pariyavajjayati*, —*jeti*, *v.* to  
 shun ; to avoid.  
*Parivāra*, *m.* retinue.  
*Parivāratthāya*, for the  
 attendance.  
*Parivitakka*, *m.* thought.  
*Parisussati*, *v.* to wither.  
*Parihāni*, *f.* loss ; decrease.  
*Parihinagatta*, *a.* having  
 an emaciated body.  
*Pareta*, *p.p.* overcome with.  
*Palāyati*, *v.* to escape.  
*Palipa*, *m.* a swamp ;  
 sloppiness.  
*Palipanna*, *p.p.* sunk or  
 fallen into.  
*Palujjati*, *v.* to dissolve.  
*Palehiti*, *v.* to flee from.  
*Palokadhamma*, *adj.* of the  
 nature of dissolution.  
*Pavaddhati*, *v.* to increase ;  
 to grow.  
*Pavattati*, *v.* to exist ; to last.  
*Pavattinī*, *f.* preceptress.  
*Pavāraṇā*, *f.* a ceremony  
 held by the monks at  
 the end of rainy season.  
*Pavāheti*, *v.* to absolve.  
*Pavesetu*, *m.* one who  
 allows to enter.  
*Pasavati*, *v.* to commit.  
*Pasahati*, *v.* to use force ;  
 to overcome.  
*Pasamsati*, *v.* to praise.  
*Pasamsanā*, *f.* commend-  
 ation.  
*Pasārīta*, *p.p.* outstretched.  
*Pasāreti*, *v.* to stretch out.  
*Passitu*, *m.* one who sees.  
*Pahatṭha*, *p.p.* glad ; joyful.  
*Pahānāya*, for the removal.  
*Pahāra*, *m.* a blow.  
*Pahūta*, *a.* abundant.  
*Pahenaka*, *nt.* a present.  
*Pāmsu*, *nt.* soil ; clay.  
*Pāmsukiḷā*, *f.* playing with  
 clay.  
*Pāmsukūla*, *nt.* patchwork  
 robe.  
*Pākaṭam kātum*, to make  
 known.  
*Pākatika*, *a.* natural.  
*Pācittiya*, *nt.* a kind of  
 offence committed by a  
 monk.  
*Pājana*, *nt.* a goad.  
*Pāṭikanikha*, *adj.* desirable ;  
 expected.  
*Pāṭikā*, *f.* moon-stone.

- Pānaghātī, pānātipātī*, 3. destroyer of life.
- Pānupetaṃ*, adv. as long as life lasts.
- Pādaṅguṭṭha*, m. the great-toe.
- Pātu*, in. visible ; manifest.
- Pātubhavati*, v. to manifest.
- Pātubhāva*, m. appearance; manifestation.
- Pātārāsa*, m. breakfast.
- Pādagghanaka*, a. having the value of a  $\frac{1}{4}$  kahāpaṇa.
- Pādāsi*, v. he gave.
- Pāpaka*, a. sinful ; wrong.
- Pāpakamma*, nt. sinful action.
- Pāpiya*, a. worse.
- Pāyāsa*, m. milk-rice.
- Pāragavesī*, a. one who seeks the other shore.
- Pāragāmī*, a. crossing ; going to the other shore.
- Pārūpitvā*, abs. having wrapped in.
- Pāvārika*, m. cloak-dealer.
- Pāvuraṇa*, nt. a blanket, etc., to wrap with.
- Pāvusa*, m. rainy season.
- Pāsādamaha*, m. ceremony of consecrating a mansion.
- Piṭaka*, nt. a basket.
- Pindita*, p.p. gathered together ; made into a lump.
- Pitāmaha*, m. ancestor ; grandfather.
- Pivanabhāva*, m. the fact that he is drinking.
- Pivanamatta*, a. amount that could be sucked at a time.
- Pivāsati*, v. likes to drink.
- Piḷakā*, f. a wart or wen.
- Piṭipāmojja*, nt. joy and happiness.
- Pucchita* ; *puṭṭha*, p.p. being questioned.
- Puññakkhetta*, nt. field for merit.
- Puṭoli*, f. a kind of bag.
- Puṇḍarika*, nt. a white lotus.
- Puttiyati*, v. treats as one's own son.
- Puthu*, in. separate.
- Puthudisā*, f. separate quarters.
- Puthubhūta*, p.p. widely spread.
- Puthulato*, ad. by width.
- Punadivasa*, m. next day.
- Puno*, in. again.
- Pubbaṇhasamaya*, m. forenoon.
- Pubbanimitta*, nt. herald sign.
- Pubbenivāsa*, m. former existence.
- Puma*, m. man ; male.
- Purakkhata*, p.p. headed by.



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- Purattham*, in. See No. 135, Chapter VI.
- Puratthato*, ad. in front of.
- Puratthā*, in. the east.
- Puratthābhimukha*, adj. facing the east.
- Purāṇaka*, a. former ; olden.
- Purisājañña*, m. steed of man.
- Purindada*, m. former-giver ; an apithet of Sakka.
- Purisuttama*, m. the noblest of men.
- Pure*, in. formerly.
- Pūjita*, p.p. honoured.
- Pūṭikāya*, m. foul body.
- Pūra*, a. filled with.
- Pūvatthāya*, for the cakes.
- Pūrāpeti*, v. causes to fill.
- Peta*, p.p. deceased ; m. a goblin.
- Pettika*, a. paternal.
- Pesakāra*, m. weaver.
- Porohicca*, nt. office of a Purohita.
- Posana*, nt. bringing up.
- Phalanta*, pr.p. crashing.
- Phāla*, m. plough-share.
- Phāsu*, nt. ease. a. easy.
- Phāsukaṭṭhāna*, nt. a convenient place.
- Phuta*, p.p. covered with ; suffused with.
- Phenuddēhakaṁ*, ad. throwing foam up.
- Badālatā*, f. a kind of creeper like sweet potato.
- Bandhana*, nt. binding ; imprisoning.
- Babbu*, m. a cat.
- Barihisa*, nt. sacrificial (Kusa-) grass.
- Balamattā*, f. a little strength.
- Balākayoni*, f. a species of crane.
- Balikamma*, nt. oblation.
- Balivadda*, m. an ox.
- Bahijana*, m. outside people.
- Bahi*, *bahiddhā*, in. outside.
- Bahujana*, m. many-folk.
- Bahutara*, a. much ; more.
- Bahubhāṇī*, a. one who speaks much.
- Bahulikata*, p.p. developed.
- Bādhati*, v. to afflict ; to obstruct.
- Bindu*, nt. a drop.
- Bila*, nt. ration ; a hollow.
- Bujjhati*, v. to understand.
- Bujjhamāna*, pr.p. perceiving.
- Buddhabhūta*, p.p. become enlightened.

- Buddhānubhāva*, *m.* splendour of a Buddha.  
*Bubhukkhati*, *v.* desires to eat.  
*Brahanta*, *a.* great : big.  
*Bravitu*, *v.* let him say.  
*Brahma*, *m.* the creator.  
*Brahmacārī*, 3. a celebrate.  
*Brahmajacca*, *a.* of the brahman caste.  
*Brahmalokūpaga*, *a.* taking birth in the Brahma-world.  
*Brūti*, *v.* he says.  
*Bhājamāna*, *pr.p.* associating.  
*Bhāṇe*, *in.* my dear.  
*Bhāti*, *f.* wages ; work for wages.  
*Bhatta-vissagga-karaṇat-thāya*, for taking meals.  
*Bhaddanta*, *a.* venerable.  
*Bhaya-bherava*, *a.* appalling and terrible.  
*Bharaṇa*, *nt.* bringing up.  
*Bhavanta*, *pr.p.* becoming ; *adj.* venerable.  
*Bhāginī*, *f.* a woman who shares with.  
*Bhāriya*, *a.* grave ; serious.  
*Bhāvita*, *p.p.* practised.  
*Bhīyoso mattāya*, *ind.* still more.  
*Bhūṇikaraṇa*, *nt.* barking.  
*Bhū*, *f.* the earth.  
*Bhūta*, *p.p.* arisen ; come to exist ; *nt.* truth ; fact.  
*Bhūtakāla*, *m.* time to reveal one's true nature.  
*Bhūtapati*, *m.* lord of demons.  
*Bhūtapubbam*, *ad.* formerly.  
*Bhūtavijjā*, *f.* exorcism.  
*Bhūmi*, *f.* floor ; land.  
*Bhūmisenāpati*, *m.* lord of country and army.  
*Bherava*, *a.* fearful.  
*Bhedana*, *nt.* dissention ; breaking.  
*Bhesajjamattā*, *f.* a dose of medicine.  
*Bhogakkhandha*, *m.* an immense wealth.  
*Bhogahetu*, *ad.* on account of wealth.  
*Bhoti*, *f.* madam.  
*Maṇku*, *in.* downcast ; depressed.  
*Macchagumba*, *m.* shawl of fish.  
*Maccharāyati*, *v.* to become selfish.  
*Majjhantikasamaya*, *m.* middle portion of the day.  
*Majjhimayāma*, *m.* middle portion of the night.  
*Maññati*, *v.* to suppose ; *maññe*, I feel or suppose.

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- Maṇikuṇḍala*, *nt.* an earring set with gems.
- Maṇḍana*, *nt.* adornment.
- Mata*, *nt.* death; *p.p.* dead.
- Mattā*, *f.* measure; amount.
- Mattika*, *a.* maternal.
- Mattikāpatta*, *m.* earthen bowl.
- Mattigha*, *m.* a matricide.
- Madhurakajāta*, *a.* weak and stiff.
- Manam*, *ad.* somewhat; nearly.
- Manasikaranta*, *pr.p.* considering; keeping in mind.
- Manasikāturam*, *inf.* to think about.
- Manasikāra*, *m.* consideration.
- Manāpa*, *a.* agreeable; dear.
- Manussabhūta*, *p.p.* being born as a man.
- Manujādhipa*, *m.* king.
- Manoratha*, *m.* wish; longing.
- Manorama*, *a.* fascinating.
- Mantayati*, *v.* to consult.
- Mantadhara*, *a.* bearer of Vedic charms.
- Manteti*, *v.* to discuss.
- Maranavasa*, *m.* power of the death.
- Maru*, *m.* a god.
- Mahapphalatara*, *a.* having more great results.
- Mahabbhaya*, *nt.* great danger.
- Mahākathāna*, *nt.* a number with 134 cyphers.
- Mahājanakāya*, *m.* a great multitude of people.
- Mahānāga*, *m.* a big elephant.
- Mahābandhana*, *nt.* strong bondage.
- Mahāmatta*, *m.* a great minister.
- Mahāyāñña*, *m.* a great sacrifice.
- Mahāvīra*, *m.* great hero.
- Mahāsatta*, *m.* great being.
- Mahāsamāṇa*, *m.* the Great Recluse.
- Mahesī*, *m.* great seer.
- Mātāṅga*, *m.* elephant.
- Mātugāma*, *m.* a woman.
- Mānita*, *p.p.* esteemed.
- Mānusa*, *a.* human.
- Mānusatta*, *nt.* human state.
- Mānusika*, *a.* existing in the human world.
- Māyākāra*, *m.* a juggler.
- Māriyamāna*, *pr.p.p.* being killed.
- Mārīsa*, *Sir*; (*lit.* me-like); a polite way of address.
- Māsa*, *m.* (seeds of) vetch.
- Micchā*, *in.* false; wrong.
- Mithu*, *in.* alternately.

- Miyati*, v. to die.  
*Mīlha*, nt. excretion ; dung.  
*Mugga*, m. green peas.  
*Muccati*, v. to curdle ; to be free or released.  
*Muccamāna*, pr.p. dripping with ; emanating.  
*Muñciyati*, v. to be freed or released.  
*Mudhā*, in. gratis.  
*Muddha*, m. top ; head.  
*Muhum*, ad. very quickly.  
*Muhuttam*, ad. a moment.  
*Mūlasatena*, with 100 roots.  
*Meghanibha*, a. cloude-like.  
*Mettāyati*, v. to diffuse love ; to befriend.  
*Medavaṇṇa*, a. of the colour of fat.  
*Medhāvinī*, f. a wise woman.  
*Mocenta*, pr.p. freeing ; disentangling.  
*Mosavajja*, nt. falsehood.  
*Yakkha*, m. a demon.  
*Yakkhini*, f. an ogress.  
*Yajamāna*, pr.p. sacrificing.  
*Yato*, in. wherefrom.  
*Yatha-r-iva*, in. just like.  
*Yathākatham*, in. in what way.  
*Yathākāmakaraṇīya*, see Chapter VIII.  
*Yathākāmaṃ*, ad. according to one's wish.  
*Yathājjhāsaya*, a. straight in mind ; faithful.  
*Yathābalaṃ*, ad. according to one's strength.  
*Yathābhūtaṃ*, ad. in its real essence.  
*Yathāmittaṃ*, ad. according to the friendship.  
*Yathāruciṃ*, ad. according to one's liking.  
*Yathaladdha*, a. whatever one has got.  
*Yathāsakaṃ*, ad. each his own.  
*Yathāsukhaṃ*, ad. at ease.  
*Yad'idam*, in. to wit ; namely.  
*Yamaka-sāka*, m. twin Sal trees.  
*Yasagga*, nt. the highest fame.  
*Yādisa*, a. what kind of ; what-like.  
*Yāpeti*, v. to live by ; to sustain life.  
*Yāva*, in. as far as.  
*Yāva-kīvaṃ*, in. as long as.  
*Yāvātā*, in. as far as ; because.  
*Yāvātāyukaṃ*, ad. as long as the life lasts.  
*Yāvatihaṃ*, ad. as many days as.  
*Yāvadattha*, a. as much as one likes.—am, ad. to the fill.

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- Yāvad eva*, in. only for.  
*Yuga*, nt. yoke.  
*Yugandhara*, m. name of a mountain.  
*Yujjhitukāma*, a. willing to fight.  
*Yuttabhāva*, m. the fact of deserving.  
*Yuva*, m. young man.  
*Yūpa*, m. sacrificial post.  
*Yebhuyyena*, ad. mostly.  
*Yoga*, m. connection.  
*Yojanika*, a. measuring a league.  
*Yotta*, nt. a strap ; a rope.  
*Yoni*, f. birth ; specie.  
*Yoniso*, in. in the right way.  
*Rajosūka*, nt. a particle of dust.  
*Rajjati*, v. to become attached.  
*Rajjappadesa*, m. the country belonging to one kingdom.  
*Ratanavara*, nt. a precious jewel.  
*Ratanākara*, m. jewel-mine.  
*Rattandhakāra*, m. darkness of the night.  
*Rathapañjara*, m. chariot-body.  
*Ramati*, v. to take delight in.  
*Rameti*, v. to give joy ; to make delightful.
- Rasapāthavī*, f. essence of the earth.  
*Raho*, in. secretly ; secrecy.  
*Rahogata*, p.p. gone into seclusion.  
*Rājagahaka*, a. belonging to Rājagaha.  
*Rājaratha*, m. royal chariot.  
*Rājañña*, m. a prince ; of the warrior caste.  
*Rājānubhāva*, m. splendour of a king.  
*Rāmaṇeyyaka*, nt. a pleasant object.  
*Ruccati*, v. to become agreeable.  
*Rudanta*, pr.p. crying.  
*Rundhīyati*, v. to be obstructed or imprisoned.  
*Rumhaniya*, a. refreshing.  
*Rūpa*, nt. material form.  
*Lacchati*, v. he will get.  
*Laddhaguna*, m. the virtues one has attained.  
*Labbhati*, v. to be gained.  
*Labbhā*, in. possible ; allowable.  
*Lahutā*, f. lightness.  
*Lahuso*, ad. quickly ; lightly.  
*Lāpa*, m. a quail.  
*Lābhagga*, nt. the highest gain.  
*Lābhā*, in. gains.

- Līngiya*, *abs.* having clasped.  
*Lūyati*, *v.* to be reaped.  
*Ledḍu*, *m.* a clod.  
*Lokadhātu*, *f.* the world system.  
*Lokanātha*, *m.* the lord of the world.  
*Lokānukampā*, *f.* pity for the world.  
*Loṇasakkharā*, *f.* crystles of salt.  
*Lomakūpa*, *m.* pores of the skin.  
*Lomaṃ pāṭeti*, to submit.  
*Lola*, *a.* greedy.  
*Vakkhati*, 3rd *sing. fut.* of *vac.* (to say).  
*Vaccakuṭi*, *f.* lavatory.  
*Vacchati*, 3rd *sing. fut.* of *vas.* (to live).  
*Vajadvāra*, *nt.* gate of a cow-shed.  
*Vajjam*, 1st *sin.* of *vad.* (to say).  
*Vajjā*, *v.* he would say.  
*Vajjī*, *m.* people of the Licchavi clan.  
*Vajjha*, *p.p.* destined to be killed or punished.  
*Vaṇceti*, *v.* to deceive.  
*Vatṭati*, *v.* it behoves.  
*Vaddhi*, *f.* increase; interest on money.  
*Vaṇamukha*, *nt.* surface of a wound.  
*Vaṇṇa*, *m.* virtue; colour.
- Vaṇṇavanta*, *a.* of good complexion.  
*Vaṇṇavādī*, *a.* extolling.  
*Vatta*, *nt.* regulation.  
*Vattati*, *v.* to exist; to live.  
*Vatthu*, *nt.* story; site; a thing.  
*Vadha*, *m.* punishment.  
*Vanacetya*, *nt.* a sacred forest.  
*Vandanā*, *f.* worship; bowing down.  
*Vandiya*, *a.* fit to be worshipped.  
*Vara*, *nt.* a boon.  
*Varatara*, *a.* more excellent; better.  
*Vara-puññalakkhaṇa*, *a.* possessing the signs of uttermost merits.  
*Varaṃ*, *ad.* better.  
*Vareyyaṃ*, *v.* I will ask for.  
*Vasa*, *m.* influence.  
*Vasala*, *m.* a despicable person.  
*Vasanabhāva*, *m.* the fact of living in.  
*Vasānuga*, *a.* dependent; subjected.  
*Vassamāna*, *pr.p.* howling; kooing.  
*Vassikā*, *f.* jasmine.  
*Vassūpagata*, *a.* spending the rainy season.  
*Vassāpetvā*, *abs.* having caused to rain.

- Vā*, (particle of disjunction,) or.  
*Vātāhata*, *a.* shaken by the wind.  
*Vādakāma*, *a.* disputant.  
*Vādām āropeti*, refutes.  
*Vādī*, *a.* disputant.  
*Vā pana*, *in.* or else.  
*Vāmūrū*, *a.* having beautiful thighs.  
*Vāreti*, *v.* to prevent.  
*Vārenta*, *pr.p.* preventing.  
*Vāreyya*, *nt.* betrothal.  
*Vālaggamatta*, *a.* of the size of the tip of a hair.  
*Vāsa*, *m.* living ; practice.  
*Vāsam upagacchati*, takes abode.  
*Vikulāva*, *a.* nestless.  
*Vigatacchandatā*, *f.* the fact of having no liking.  
*Vicaritvā*, *abs.* having roamed about.  
*Vicinanta*, *pr.p.* seeking.  
*Vijāyati*, *v.* to bring forth a child.  
*Vijita*, *p.p.* conquered ; *nt.* country.  
*Vijjamāna*, *p.p.* existing.  
*Vijjutā*, *f.* lightning.  
*Viññāna*, *nt.* consciousness.  
*Viṭapi*, *m.* a tree.  
*Vitti*, *f.* joy.  
*Vitthāsi*, *v.* to lie.  
*Vitthāra*, *m.* details.  
*Vidhūpana*, *nt.* a fan.  
*Vinaya*, *m.* restraining.  
*Vinākaroti*, *v.* to separate.  
*Vinābhāva*, *m.* separation.  
*Vināsanta*, *a.* ending in destruction.  
*Vinipāta*, *m.* bad fall.  
*Vinodeti*, *v.* to get rid of.  
*Vinodetvā*, *abs.* having removed.  
*Vipula*, *a.* extensive.  
*Vippakāra*, *m.* change ; distress.  
*Vippaṭisāra*, *m.* remorse.  
*Vippaṭisārī*, *a.* remorseful.  
*Vippamutta*, *p.p.* emancipated.  
*Vippayoga*, *m.* separation.  
*Vippayoganta*, *a.* ending in separation.  
*Vipphālita*, *p.p.* torn asunder.  
*Vibhava*, *m.* wealth ; annihilation.  
*Vipāka*, *m.* result.  
*Vimati*, *f.* doubt.  
*Vimana*, *a.* displeased.  
*Vimala*, *a.* dirtless ; a holy person.  
*Viyākāmsu*, *v.* they explained or predicted.  
*Viraja*, *a.* taintless ; pure.  
*Virujjhati*, *v.* to contradict.  
*Virūhati*, *v.* to grow.

- Vilīna*, *p.p.* molten.  
*Vivaṭacchada*, *a.* who has drawn away the veil.  
*Vivaṭa-nakkhatta*, *nt.* a festival in which all kinds of veils are removed.  
*Vivadati*, *v.* to dispute.  
*Vivasāna*, *nt.* the end.  
*Visattikā*, *f.* craving.  
*Visama*, *a.* uneven.  
*Visama-cakkhula*, *adj.* squint-eyed.  
*Visahati*, *v.* to dare.  
*Visamvādeti*, *v.* to deceive ; to break one's word.  
*Visidati*, *v.* to sink down.  
*Visujjhati*, *v.* to become purified.  
*Visuddha*, *a.* clear ; pure.  
*Vissāsa*, *m.* trust.  
*Vihaññati*, *v.* to become tormented or afflicted.  
*Vihāṅgama*, *m.* a bird.  
*Vihāritukāma*, *a.* wishing to live.  
*Vihassati*, *v.* he will live.  
*Vihamsu*, *v.* they lived.  
*Vihāsi*, *v.* he lived.  
*Vihetṭhana-jātika*, *a.* used to hurt (other beings).  
*Vitipatali*, *v.* to fly up and down.  
*Vitihāra*, *m.* a stride.  
*Vimamsaka*, *a.* inquiring.  
*Vimamsati*, *v.* to investigate.  
*Vuccati*, *v.* to be called.  
*Vuṭṭha*, *p.p.* rained on.  
*Vuṭṭhāpita*, *p.p.* ordained ; raised up.  
*Vuṭṭhāsi*, *v.* it shifted ; moved.  
*Vutta*, *p.p.* sown.  
*Vupakattḥa*, *p.p.* being apart from.  
*Vussati*, *v.* to be practised.  
*Vetana*, *nt.* fee ; wages.  
*Veditabba*, *pt.p.* to be known.  
*Vemattatā*, *f.* difference.  
*Veyyāyika*, *nt.* expenses.  
*Veyyāvāṭika*, *m.* one who arranges ; a manager.  
*Veraṁ appeti*, revenges.  
*Vesiyā*, *f.* a harlot.  
*Vesma*, *nt.* mansion.  
*Vehāsa*, *m.* the sky.  
*Vyagghusabha*, *m.* a tiger-king.  
*Vyatta*, *a.* proficient.  
*Vyantīhoti*, *v.* to become exhausted.  
*Vyākata*, *p.p.* predicted ; declared.  
*Vyākaroṭi*, *v.* to predict ; to explain.  
*Sa*, *saka*, *a.* one's own.  
*Sakageha*, *nt.* own home.



- Sakata-parivatta*, *nt.* a camp made of carts.
- Sakata-mukha*, *a.* narrow in front like the yoke of a boggie.
- Sakid eva*, *in.* only once.
- Sakunagghī*, *m.* a falcon.
- Sakkata*, *p.p.* honoured.
- Sakkā*, *in.* (it is) possible.
- Sakkoti*, *v.* to be able.
- Sakkonta*, *pr.p.* being able.
- Sakha*, *m.* a friend.
- Sakhila*, *a.* docile.
- Sagāra*, *a.* respectful.
- Sagāmeyya*, *a.* of the same village.
- Saṅkhata*, *p.p.* prepared ; organized ; *nt.* a component thing.
- Saṅkhitta*, *p.p.* abridged ; shortened.
- Saṅkhāra*, *m.* preparation ; mental activity.
- Saṅkappa*, *m.* thought.
- Saṅkama*, *m.* a passage ; bridge.
- Saṅkasāyati*, *v.* to keep still.
- Saṅgaha*, *m.* a collection ; treatise ; treatment.
- Saṅgīta*, *p.p.* rehearsed.
- Saccakāla*, *m.* time for speaking the truth.
- Sacchikiriyāhetu*, *ad.* sake of attaining.
- Sajjati*, *v.* to lag behind ; to attach.
- Sajju*, *in.* instantly.
- Sañcicca*, *ad.* intention-ally.
- Sañjambharī*, *f.* attack from every side.
- Sañjānāti*, *v.* to recognize.
- Sañjāyati*, *v.* to arise ; to be born.
- Saññata*, *p.p.* self-controlled.
- Saññā*, *f.* a sign ; perception.
- Sata*, *a.* vigilant : mindful.
- Satapala*, *a.* weighing 100 palas.
- Satarājika*, *a.* having many lines or streaks.
- Satipaṭṭhāna*, *nt.* setting up of mindfulness.
- Saddahāpesi*, *v.* he caused to believe.
- Saddhammagaru*, *a.* holding the Norm in reverence.
- Santa*, *a.* being ; existing ; virtuous ; righteous.
- Santikāvacara*, *a.* living near ; accompanying.
- Santhava*, *m.* association.
- Santhata*, *p.p.* spread or strewn with ; *nt.* a rug to sit or sleep on.
- Sandiṭṭhika*, *a.* evident to oneself ; visible.
- Sandhāvati*, *v.* to run about.

- Sandhāvita*, (p.p. of the above); *nt.* running about.
- Sandhūpāyati*, *v.* to fumigate.
- Sannayhati*, *v.* to arm oneself.
- Sannipāta*, *m.* an assembly.—*bahula*, *a.* assembling frequently.
- Sapatī*, *f.* a co-wife.
- Sappāhītrakata*, *a.* well-founded.
- Sabbadhi*, *ad.* in every way.
- Sabbapacchato*, *in.* behind all.
- Sabbalokādhīpacca*, *nt.* the universal power.
- Sabbhi*, with the good.
- Sama*, *m.* peace.
- Samagga*, *a.* united.
- Samacariyā*, *f.* peaceful life.
- Samaṇasaṅgha*, *m.* the community of monks.
- Samativattati*, *v.* to go beyond; to overcome.
- Samativijjhati*, *v.* to penetrate.
- Samantato*, *in.* all around.
- Samannāgata*, *a.* endowed with.
- Saṃanuñña*, *a.* approving.
- Samāgama*, *m.* meeting; encounter.
- Samāgama*, *abs.* having met with.
- Samādapeti*, *v.* to encourage; to cause to take up.
- Samādāya*, *abs.* having taken up.
- Samādhi*, *m.* trance.—*bhāvanā*, *f.* practice of self-concentration.
- Samāpajjati*, *v.* to enter a trance.
- Samāpatti*, *f.* a higher stage of trance.
- Samāseti*, *v.* to associate; to combine.
- Samiñjati*, *v.* to move; to waver.
- Samitam*, *ad.* continuously.
- Samīpacārī*, 3. a constant companion.
- Samīrati*, *v.* to move.
- Samudaya*, *m.* rising; origination.
- Samudācarati*, *v.* to behave; to treat with.
- Samupabbūha*, *a.* mingled in battle; ready to break out.
- Samupeti*, *v.* to approach.
- Sameti*, *v.* to coincide.
- Samodahitvā*, *abs.* having put in.
- Sampajjati*, *v.* to succeed; to become.
- Sampajānakārī*, 3. mindful.
- Sampati*, *in.* just now.

- Sampaticchati*, v. to accept.
- Sampadhūpayati*, v. to send forth steam.
- Sampanna*, p.p. endowed with; prosperous; fertile.
- Sampayojeti*, v. to connect; to connect well.
- Sampareta*, p.p. tormented by.
- Samphassa*, m. contact; touch.
- Samphusanta*, pr.p. touching.
- Sambahula*, a. many.
- Sambādha*, a. narrow; not spacious.
- Sambhava*, m. origin; production.
- Sammagga*, a. walking on the right path.
- Sammati*, v. to cease; to be appeased.
- Sammasati*, v. to investigate; to meditate on.
- Sammāsambuddha*, m. the Omniscient One.
- Sammiñjana*, nt. bending (of a limb).
- Sammiñjita*, p.p. bent.
- Sammukhībhūta*, a. met with.
- Sammodamāna*, pr.p. being joyful.
- Sammoha*, m. bewilderment.
- Sara*, m. a kind of reed-like grass; an arrow.
- Saranāgama*, nt. to take refuge in.
- Sarabū*, f. a house-lizard.
- Sariravantu*, a. having a bulky body.
- Sariravalañja*, nt. easing of the body; excrement.
- Salla*, nt. a dart.
- Sallapanta*, pr.p. talking with.
- Savanti*, f. a river.
- Sasakkam*, ad. surely.
- Sassata*, a. eternal.
- Sasīsam*, ad. including the head.
- Sahagata*, a. concomitant.
- Sahajāta*, a. arisen together.
- Sahajivī*, 3. one who lives together.
- Sahadhammika*, 3. a co-religionist.
- Sahadhammena*, with reason.
- Sahassa-maṇḍala*, a. having a thousand orbs.
- Sahasā*, ad. forcibly; hastily.
- Sahaseyyā*, f. sharing of the same bed-room.
- Samyojana*, nt. a fetter.
- Samvattanika*, a. conducive.
- Samvasati*, v. to live together.
- Samvāsa*, m. co-habitation; association.

- Saṁvuta*, p.p. controlled ; shut.—*indriya*, a. with controlled senses.  
*Saṁvejaṇiya*, a. to be remembered with grief or reverence.  
*Saṁsāmetvā*, abs. having set in order.  
*Saṁsārita*, p.p. wandered ; nt. wandering.  
*Saṁsāra*, m. the circle of rebirths.  
*Saṁsīdati*, v. to sink.  
*Saṁharati*, v. to collect.  
*Sā*, m. a dog.  
*Sākuṇika*, m. fowler.  
*Sāgara*, m. ocean.  
*Sāṭakayuga*, nt. a suit of clothes.  
*Sādisa*, a. equal.  
*Sādhayati*, v. to prepare.  
*Sādhucitta*, a. well-decked.  
*Sādhuvihārī*, a. of good conduct.  
*Sāṇipāsibbaka*, m. nt. hemsack.  
*Sāpa*, m. a curse.  
*Sāpateyya*, nt. wealth.  
*Sāmaññaphala*, nt. fruit of the life of a recluse.  
*Sāmañ*, in. oneself or by oneself.  
*Sāmika*, m. husband ; owner.  
*Sāyanta*, pr.p. tasting.  
*Sāyaṇhasamaya*, m. evening ; after-noon.  
*Sāyamāsa*, m. supper.  
*Sārathī*, m. trainer.  
*Sāli*, m. a good kind of rice.  
*Sālohita*, a. relation by blood.  
*Sāvetu*, m. one who proclaims.  
*Sāhāra*, a. with the revenues.  
*Sāhu*, in. well ; good.  
*Sikkhā*, f. regulation ; precept.  
*Sikkhākāmatā*, f. anxiety for discipline.  
*Singhati*, v. to smell.  
*Sineheti*, v. to lubricate.  
*Sindhava*, a. born in Sindh ; m. a Sindhian horse.  
*Sippika*, m. artisan.  
*Sirimsapa*, m. snake  
*Siva*, nt. safety. a. safe.  
*Siṁsapāvana*, nt. a grove of murraya exotica.  
*Sīlakathā*, f. talk about morality.  
*Sītibhūta*, p.p. cooled ; calmed.  
*Sīlavatta*, nt. virtue and good action.  
*Sukhajivī*, a. living happily.  
*Sukhāvaha*, a. conveying happiness.  
*Sukhuma*, a. fine.  
*Suggahita*, p.p. learnt well ; good holding.

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- Sucāru*, *a.* extremely charming.
- Sucārurūpa*, *a.* very handsome.
- Sucigavesī*, *a.* seeking what is pure.
- Sucitta*, *a.* well decked ; well painted.
- Suññāgāra*, *nt.* secluded place.
- Sutthu*, *in.* well.
- Suta*, *nt.* learning ; hearing.
- Sutavantu*, *a.* learned.
- Suttappabuddha*, *a.* awakened from sleep.
- Sunikantam-nikanta*, *a.* well scraped.
- Sunimmita*, *p.p.* well erected.
- Supatittha*, *a.* having safe landing places.
- Supanta*, *pr.p.* sleeping.
- Supinaka*, *nt.* dream.
- Subbaca*, *a.* compliant ; meek.
- Sumukha*, *a.* of good features.
- Sumutta*, *p.p.* well escaped or rid of.
- Suriyuggama*, *m.* sunrise.
- Suladdha*, *a.* easily got ; well-earned ; *nt.* good gain.
- Suvaṇṇakaṭāha*, *m.* golden cauldron.
- Suvaṇṇadaṇḍa*, *a.* having a golden handle.
- Suviḍhatta*, *p.p.* well divided.
- Susaññata*, *a.* well-restrained.
- Sussūsaṭi*, *v.* desires to hear.
- Suhajja*, *m.* friend ; friendship.
- Suhada*, *m.* friend.
- Sūparaṣa*, *m.* taste of curry.
- Sūyati*, *suyyati*, *v.* to be heard.
- Seṇiya*, *m.* a guild-master.
- Setavyā*, *f.* name of a town.
- Settha*, *v.* I slept.
- Seyya*, *a.* better ; superior.
- Seyyā*, *f.* bedding ; sleep.
- Seyyo*, *in.* (it is) better.
- Seyyathidam*, *in.* as follows.
- Sela*, *m.* rock.
- Sessaṃ*, *v.* I will sleep.
- Sokāpahata*, *a.* tormented by grief.
- Sogandhika*, *nt.* a number with 92 cyphers.
- Socati*, *v.* to grieve.
- Soṇḍi*, *f.* the snout.
- Soṇṇamālā*, *f.* golden wreath.
- Soṇṇavāluka*, *f.* golden sand.

- Sotāpatti-phala*, *nt.* the fruit of entering the Stream.  
*Sotthi*, *f.* safety.  
*Sobhati*, *v.* to shine.  
*Somanassa-jāta*, *a.* joyful.  
*Sovannaya*, *a.* consisting of gold.  
*Sovannamaya*, *a.* golden; made of gold.  
*Solasī*, *f.* sixteenth.  
*Svāgata*, *nt.* welcome.  
*Haññati*, *v.* to be killed; to become grieved.  
*Haṭṭhagata*, *a.* (something) at hand; possessed by.  
*Haṭṭhavi-kāra*, *m.* motion of a hand.  
*Haṭṭhināga*, *m.* a noble elephant.  
*Hadati*, *v.* to defecate.  
*Hantu*, *m.* killer; destroyer.  
*Harāyati*, *v.* to loath.  
*Hasiyati*, *v.* to be laughed at.  
*Halām*, *in.* enough.  
*Have*, *in.* surely.  
*Hāyati*, *v.* to decrease.  
*Hāsakāla*, *m.* time to be joyful.  
*Hita*, *m.* welfare.  
*Hirañña*, *nt.* unwrought gold.  
*Hiriyati*, *v.* to become bashful.  
*Himsati*, *v.* to hurt; to trouble.  
*Himsanta*, *pr.p.* hurting; troubling.  
*Hiyati*, *v.* to be decreased.  
*Huraṃ*, *in.* beyond; before.  
*Hurāhuraṃ*, *in.* from one place to another.  
*Huveyya*, *v.* it may be.  
*Hettābhāga*, *m.* the lower part.  
*Hetuso*, *in.* according to the causes.  
*Hehiti*, *v.* it will be.

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